

Seton Hall University eRepository @ Seton Hall

Seton Hall University Dissertations and Theses
(ETDs)

Seton Hall University Dissertations and Theses

Summer 8-17-2016

Asian American Men and Fatherhood: Relationship between Acculturation, Gender-Role Conflict, Parenting Self-Efficacy, and Father Involvement

Zuzanna Molenda-Kostanski
zuzanna.molendakostanski@student.shu.edu

Follow this and additional works at: <https://scholarship.shu.edu/dissertations>

 Part of the [Counseling Psychology Commons](#), and the [Multicultural Psychology Commons](#)

Recommended Citation

Molenda-Kostanski, Zuzanna, "Asian American Men and Fatherhood: Relationship between Acculturation, Gender-Role Conflict, Parenting Self-Efficacy, and Father Involvement" (2016). *Seton Hall University Dissertations and Theses (ETDs)*. 2204.
<https://scholarship.shu.edu/dissertations/2204>

ASIAN AMERICAN MEN AND FATHERHOOD: RELATIONSHIP BETWEEN
ACCULTURATION, GENDER-ROLE CONFLICT, PARENTING SELF-EFFICACY, AND
FATHER INVOLVEMENT

BY

ZUZANNA MOLEND-KOSTANSKI

Dissertation Committee

Laura Palmer, Ph.D., Mentor

Brian Cole, Ph.D.

John E. Smith, Ed.D.

Mark Kiselica, Ph.D., External Reader

Submitted in partial fulfillment of the
Requirements for the Degree of Doctor of Philosophy
Department of Professional Psychology and Family Therapy
Seton Hall University

May 2016

© 2016 Zuzanna Molenda-Kostanski

SETON HALL UNIVERSITY
COLLEGE OF EDUCATION AND HUMAN SERVICES
OFFICE OF GRADUATE STUDIES

APPROVAL FOR SUCCESSFUL DEFENSE

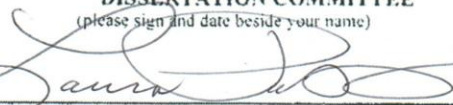
Zuzanna Molenda-Kostanski has successfully defended and made the required modifications to the text of the doctoral dissertation for the Ph.D. during this Spring Semester 2016.

DISSERTATION COMMITTEE

(please sign and date beside your name)

Mentor:

Dr. Laura Palmer

 3/1/16

Committee Member:

Dr. Brian Cole

B. P. Cole

3.9.16

Committee Member:

Dr. John Smith



3/9/16

Committee Member:

Dr. Mark Kiselica

Mark Kiselica

3-9-16

The mentor and any other committee members who wish to review revisions will sign and date this document only when revisions have been completed. Please return this form to the Office of Graduate Studies, where it will be placed in the candidate's file and submit a copy with your final dissertation to be bound as page number two.

Abstract

This study used a cross-sectional design in which 101 Asian American fathers completed an online survey that included questionnaires assessing for acculturation, enculturation, gender role conflict, parenting self-efficacy, father involvement, and demographic information. The purpose of this study was to investigate the impact of four predictor variables—including acculturation, enculturation, gender role conflict, and parenting self-efficacy—on father involvement, which served as the criterion variable. It was hypothesized that acculturation, enculturation, gender role conflict, and parenting self-efficacy predict the level of father involvement. The results of a multiple regression analysis revealed that there was a significant relationship between acculturation and father involvement, indicating that higher levels of acculturation were associated with greater levels of father involvement. The relationship between enculturation and father involvement was in the expected direction of the hypothesis, although it was not statistically significant. Additionally, the relationship between gender role conflict and father involvement was examined by assessing associations between distinct patterns of gender role conflict and father involvement. Conflict between work and family relations was negatively and significantly related to father involvement; the relationship between restrictive affectionate behavior toward men and father involvement was in the expected direction of the hypothesis, although it was not statistically significant. Finally, parenting self-efficacy was significantly and positively associated with father involvement. Practical implications, limitations, and suggestions for future research were discussed.

Keywords: Asian Americans, Father Involvement, Acculturation, Enculturation, Gender-Role Conflict, Parenting Self-Efficacy.

Dedication

This dissertation is dedicated to my daughter, Sophia. She has been a true inspiration to pursue my aspirations as a mom and a doctoral student. My daughter, who eagerly explores the world around her, continuously reminds me of the value of embracing every moment with a sense of curiosity, compassion, and joy of learning about the unknown. Her smile and warm hugs have been a powerful encouragement for me to complete my doctoral studies. Words cannot express how grateful I feel for her presence in my life. Thank you, Sophia.

Acknowledgements

Completing a dissertation was one of the most demanding and, at the same time, rewarding pursuits during my journey as a doctoral student. It would have not been possible without the support and assistance of a number of extraordinary people.

I would like to express my deepest gratitude to my mentor, Dr. Laura Palmer, and the committee members Drs. Mark Kiselica, John Smith, and Brian Cole. Thank you all for providing me with your valuable and supportive guidance by sharing your remarkable knowledge in the area of academic research. I am very grateful for having the privilege of working with all of you on my research project.

I would like to thank my family and friends in Poland for encouraging a sense of wonder about my surrounding from an early age, inspiring curiosity about the unknown, and valuing courage to search for answers to questions pertaining to human relations. Dziękuję Wam.

To my husband, thank you for your inspiration, patience, warmth and continuous support while joining me on this exciting, yet challenging, journey of my doctoral studies. I feel grateful for having you by my side to rejoice together during times of happiness, but I admire you even more for providing encouragement during difficult moments along the process of balancing my professional and family life. We did it!

Sophia, my lovely daughter, trying to put my feelings of gratitude into words brings tears to my eyes because there are no words that can express my internal emotional experience when I think of how significant your presence in my life has been. The only word that captures the magnitude of my love and gratitude I feel towards you is *infinity*. Kocham Cię bardzo mocno.

Table of Contents

Abstract	iv
Dedication	v
Acknowledgments	vi
Table of Contents	vii
List of Tables	ix

I. INTRODUCTION

Introduction	1
Background	2
Purpose of the Current Study	5
Limitations of Existing Studies	5
Research Questions	7
Statement of Hypothesis	7
Definition of Terms	7

II. REVIEW OF THE LITERATURE

The Historical Background of Asian Americans in the United States	10
Father Involvement	14
Definition and Conceptualization of Father Involvement	15
Asian American Men and Fatherhood	18
Acculturation Theory and Definition	19
Acculturation and Father Involvement	22
Gender Role Conflict Theory	24
Gender Role Conflict, Fatherhood, and Cultural Factors	27
Asian American Men and Gender Role Conflict	28
Parenting Self-Efficacy Definition	30
Parenting Self-Efficacy and Fatherhood	30
Parenting Self-Efficacy and Acculturation	31
Summary and Conclusions	32

III. METHODOLOGY

Design	34
Participants	34
Procedure	35
Measures	35
Demographic Questionnaire	35
Asian American Multidimensional Acculturation Scale	36
The Inventory of Father Involvement-26	37
Gender-Role Conflict Scale (GRCS)	38
Parenting Self-Agency Measure	38
Research Questions	39

Statement of Hypothesis	39
Analysis Plan	40
Preliminary Analyses	40
Hypothesis Testing.....	40
 IV. RESULTS	
Exploratory Analysis	42
Sample Description.....	43
Preliminary Analyses	43
Primary Analysis.....	49
Results by Research Hypothesis	50
Summary	51
 V. DISCUSSION	
Summary of Findings and Relationship to Existing Literature	52
Acculturation and Father Involvement	52
Enculturation and Father Involvement.....	54
Gender Role Conflict and Father Involvement	56
Parenting Self-Efficacy and Father Involvement.....	57
Additional Significant Findings Beyond Hypotheses Testing.....	57
Implications for Clinical Practice	59
Limitations	61
Recommendations for Future Research	62
Summary and Conclusions	63
 References	65
Appendix A. Demographic Information	79
Appendix B. Inventory of Father Involvement (IFI-26)	80
Appendix C. Asian American Multidimensional Acculturation Scale (AAMAS).....	82
Appendix D. The Gender-Role Conflict Scale (GRCS)	85
Appendix E. Parent Self-Agency Measure (PSAM; Revised – 5-item)	87
Appendix F. Solicitation Letter.....	88

List of Tables

Table 1. Descriptive Statistics and Frequency for Participants Demographics	44
Table 2. Descriptive Statistics for Study Variables and Reliability Analysis.....	46
Table 3. Pearson’s Product Moment Correlations Among Predictors and Key Outcomes	48
Table 4 Summary of Multiple Linear Regression Predicting Father Involvement.....	49

CHAPTER I

INTRODUCTION

Research has shown that fathers' involvement with their children plays an important role in the well-being of their children (Bronte-Tinkew, Carrano, Horowitz, & Kinukawa, 2008; Lamb, 2010; Lewis & Lamb, 2003). It may be especially significant in families that are exposed to more than one culture, as individual family members may differ in regard to their acculturation orientations, which could influence the adaptation of a family as a whole (Sabatier, 2008; Sabatier & Berry, 2007). Depending on the cultural norms to which fathers adhere, living in a society that endorses different gender role norms than those of their culture of origin may either encourage or hinder fathers' involvement with children. Fathers from diverse cultural backgrounds may feel empowered to take on a more active fathering role as they acculturate to the majority culture, or they may feel pressured to conform to new norms of relating to their children (Jain & Belsky, 1997).

Although the topic of fatherhood has been the focus of increased research, most studies that investigated fathering and its impact on children's well-being included White American participants, with few research studies focusing on Asian American men as fathers (Shek, 2007). This finding is surprising considering that Asian American children are the fastest growing population in the United States. Over one-third of the Asian American population in the U.S. is younger than 19 years of age, with 7.1 % of the population younger than 5 years old, 6.9 % 5 to 9 years old, 7.2% 10 to 14 years old, and 7.7% 15 to 19 years old (Reeves & Bennett, 2003). Given this large number of Asian American children in the U.S. and the known importance of the role of the father in a child's well-being, it is suggested that research should focus on understanding Asian American men's experiences as fathers, their perceptions of their

involvement with their children, and, most importantly, the cultural factors influencing their involvement with their children.

Kiselica and Pfaller (1993) emphasized that the experiences and counseling needs of parents from diverse ethnic and racial backgrounds vary both between and within cultures. Moreover, Chae, and Chae (2010) stated that there are cultural aspects that Asian American men need to negotiate with regard to fatherhood and masculinity. They highlighted the need to better understand the complexity of the interplay between gender roles and other cultural factors in order to provide culturally sensitive counseling and psychological services when working with Asian American fathers and families.

Background

In Asian culture (and, more specifically, in East Asian cultures), the concept of fatherhood is influenced by Confucian ideology that is considered to be patriarchal in nature. However, it is also important to understand that Confucianism puts a significant value on the importance of the family and filial piety, which is defined as bringing honor and not disgrace to the family name. According to Confucian ideology, fathers are considered the leaders of the family (Dinh & Nguyen, 2006), and this expectation can potentially put significant psychological pressure on Asian American men to fulfill their roles as primary providers and role models for the family (Chua & Fujino, 1999). Chao and Tseng (2002) stated that the importance of respect from the family and the social circle is central to the more traditional Asian idea of being a good man and father. Moreover, Chae and Chae (2010) noted that in Asian families the autonomy of individual family members and self-expression can often be less valued, especially in situations when the self-expression of individual family members may negatively affect family cohesion.

Limited self-expression, especially with regard to the expression of feelings, could potentially impact fathers' perceptions of how they should interact with children.

Chae and Chae (2010) emphasized that Asian American fathers' experiences in the United States may be affected by gender-related stereotypes directed toward them. For example, Asian American men are rarely portrayed as sociable or affectionate in the media, and they may internalize those media portrayals and gender-related stereotypes. The internalizations of those stereotypes may, in turn, further influence their perceptions of their role as fathers.

Navigating different cultural expectations while defining their roles as fathers can be challenging for Asian American men. In some cases, Asian American fathers manage to integrate some aspects of the Western culture while maintaining focus on their ethnic cultural values, especially in regard to their family relationships (Koh, Shao, & Wang, 2009). Individual choices and self-expression are highly valued in the Western culture, and children expect fathers not only to provide for economic needs but also to be nurturing. However, some Asian American fathers may not feel prepared to meet such expectations because the Western cultural understanding of a father's role may differ from their perception of their role as fathers based on their personal experiences and relationships with their own fathers (Lamb & Bougher, 2009). Asian American men may struggle to establish their masculinity within two different cultural contexts because norms and expectations established by the mainstream society may be different from traditional values and masculinity norms as defined in Asian cultures (Liu & Chang, 2007). For example, gender roles within the family can be altered as a result of acculturation changes, and women may also seek employment. The concept of a woman working outside of the home may conflict with the traditional values with which Asian American fathers identify (Dinh & Nguyen, 2006).

O'Neil and Lujan (2010) emphasized that there is diversity in fathering values and attitudes related to many socio-cultural factors, such as race, ethnicity, and acculturation experiences. They also suggested that therapists should explore how ethnic, racial, and acculturation variables can affect men's fathering attitudes and values since fathers from different cultural backgrounds may approach fathering in a unique way, which needs to be understood by professionals providing counseling and psychological services to individuals from diverse populations. While working with Asian American fathers, therapists can assist them to gain a deeper understanding of their bicultural identities and associated, conflicting cultural values related to their perception of their role as fathers.

Moreover, Wester (2008) stated that men who try to find balance between more than one culture oftentimes experience conflicting messages about gender roles. One of those messages stems from their culture of origin while the other stems from the dominant European American culture. He also encouraged therapists to be attentive to Asian American men's beliefs and attitudes regarding gender roles and masculine norms and to how those beliefs may influence the therapeutic process.

Furthermore, men's beliefs regarding gender roles and masculine norms that influence their perceptions of their role as fathers may impact the way fathers interact with their children. O'Neil and Lujan (2010) hypothesized that the following masculinity beliefs could influence a father's interactions with his children:

(a) emotions are feminine and should be avoided, (b) power and control are essential to be masculine, (c) toughness is an essential male quality and vulnerability should be avoided, (d) competition and winning are ways to demonstrate masculinity, and (e) the heterosexual orientation is the only way to be a real man or woman. (p. 54)

Affection within the family is also a factor that can impact the father-child relationship. Park, Vo, and Tsong (2009) examined whether family affection was a protective factor against the negative effects of a perceived parent-child Asian values gap and the quality of the relationship. The study's findings showed that affective responsiveness (family members' ability to respond to another member with an appropriate emotion) were identified as a protective factor for the father-son relationship while verbal affection functioned as a protective factor for the mother-daughter relationship.

In conclusion, fathers from different ethnic and racial groups may adhere to different fathering values and beliefs based on cultural factors such as gender, race, ethnicity, and acculturation experiences. These cultural beliefs can contribute to fathers' involvement with their children and their overall interpersonal functioning. This suggests that there is a strong need for more research that contextualizes father involvement within a cultural framework.

Purpose of the Current Study

The current study investigated the influence of predictor variables (acculturation, enculturation, gender role conflict, and parenting self-efficacy) on Asian American fathers' involvement with their school-age children. Assessing the impact of these predictor variables on Asian American fathers' involvement with their children, the primary purpose of this study was to determine whether these variables predicted the level of father involvement. To test these relationships, the present study utilized a multiple regression statistical analysis.

Limitations of Existing Studies

Although the existing literature has established the importance of the role of fathers in children's well-being, the majority of research on fathering is based on data from middle-class European American families, while research on fathers who are members of ethnic and racial

minority groups, especially Asian American fathers, has been scarce. Additionally, the relationship between gender role conflict and fathers' involvement with their children still remains unexplored. O'Neil and Lujan (2010) suggested that patterns of gender role conflict could limit men's ability to be fathers since fathers can be restricted in their emotional and affectionate expressions which, in turn, can affect children's ability to attach to their fathers. Although three studies have explored the relationship between gender role conflict and fatherhood with focus on attachment, parenting satisfaction, and parenting self-efficacy (Alexander, 1999; DeFranc & Mahalik, 2002; McMahon, Winkel, & Luthar, 2000), none of the currently existing research studies assessed the relationship between gender role conflict and the construct of father involvement specifically. Additionally, existing studies assessing the acculturation experiences of Asian American men have shown an over-reliance on samples composed of college students (Miller & Lim, 2010), and a limited number of studies explore the acculturation experiences of Asian American men who are fathers and how those experiences affect their fathering practices.

In terms of assessing acculturation, Tsai, Ying, and Lee (2000) have shown that it cannot be assumed that there is one model that fits the patterns of cultural orientation for Asian Americans in general. When the authors compared the acculturation patterns of Chinese Americans who were born in the United States with those who immigrated before the age of 12, they found that the unidimensional model of acculturation represented the experiences of Chinese Americans who recently moved to the United States; however, the bidimensional model was a better fit for later generation Asian Americans. Therefore, for the purpose of the present study, a measure based on the bidimensional model was used in order to assess for acculturation among Asian American fathers.

Research Questions

1. Do acculturation, enculturation, gender role conflict, and parenting self-efficacy predict the level of father involvement among Asian American fathers of school-age children?

Statement of Hypothesis

1. It was hypothesized that acculturation, enculturation, gender role conflict, and parenting self-efficacy predict the level of father involvement among Asian American fathers of school-age children.

Definition of Terms

Acculturation and Enculturation: According to Hwang, Wood, and Fujimoto (2010), acculturation is a person's involvement in the majority culture, including an acquisition of its values and beliefs. Acculturation on the individual level reflects changes on various levels, including "behavior, language, values, and identity" (Dinh, Roosa, Teinm, & Lopez, 2002, p. 296). Enculturation also refers to the degree to which an individual adheres to his or her heritage culture (Kim, 2008). In the current study, acculturation was operationally defined by scores on the Asian American Multidimensional Acculturation Scale (AAMAS; Chung, Kim, & Abreu, 2004) as the measure assesses for acculturation to two different cultural dimensions: Culture of Origin (AAMAS-CO) and European American Culture (AAMAS-EA). Culture of origin (i.e., enculturation) refers to the retention of the person's ethnic group identity or culture of origin, and European American culture (i.e., acculturation) refers to the extent of which a member of an ethnic minority group will assimilate to the majority culture. For the purpose of the current study, the Culture of Origin (AAMAS-CO) dimension of the AAMAS referred to *enculturation* and the European American culture (AAMAS-EA) dimension of the AAMAS referred to *acculturation*.

Father involvement: Has been defined as a father's engagement with child-related activities in multidimensional ways (i.e., cognitive, affective, and direct and indirect behavioral aspects of involvement). In the current study, father involvement was operationally defined by scores on the Inventory of Father Involvement (IFI-26) developed by Hawkins et al. (2002). This robust measure was utilized to assess nine aspects of father involvement, including discipline and teaching responsibility, school encouragement, support of the child's mother, providing, time and talking together, praise and affection, developing talents and future concerns, reading and homework support, and attentiveness.

Gender Role Conflict: According to O'Neil Good and Holmes (1995), Gender Role Conflict (GRC) is defined as a psychological state in which socialized gender roles have negative consequences for the person who experiences gender role conflict and, in certain situations, for others who interact with that individual. There are four patterns of GRC: (a) success, power, and competition (SPC), which refers to the degree to which men are socialized to focus on personal achievement through competitive efforts; (b) restricted emotionality (RE), which focuses on the degree to which men are taught to avoid verbally expressing their feelings in an attempt to avoid appearing weak and vulnerable; (c) restricted affectionate behavior between men (RABBM), which explores how men are socialized to have difficulties expressing their care and concern for other men; and (d) conflict between work and family relations (CBWFR), which examines the degree to which men struggle with balancing the demands associated with work, school, and family relations. For the present study, the level of gender role conflict experienced by men was operationally defined by scores on the Gender Role Conflict Scale (GRCS; O'Neil, Helms, Gable, David, & Wrightsman, 1986).

Parenting Self-Efficacy: Parenting Self-Efficacy (PSE) is based on Bandura's self-

efficacy theory, which states that past experiences of completing tasks successfully are the most effective way of creating strong feelings of self-efficacy (Bandura, 1997). Therefore, previous experiences of success in certain areas build confidence in an individual's ability to influence future events and produce desired outcomes. On the other hand, experiences of difficulty, struggle, and challenge may weaken a person's feelings of efficacy. Parenting self-efficacy (PSE) beliefs are described as the individual's own evaluation of his or her abilities to be a competent and successful parent (Coleman & Karraker, 2003). For the purpose of the current study, PSE was operationally defined by scores on the Parenting Self-Agency Measure (PSAM; Dumka, Stoerzinger, Jackson, & Roosa, 1996), as this measure assesses for confidence in the parenting role.

Asian American: Asian Americans represent 28 ethnic groups in the United States, including individuals of Chinese, Japanese, Filipino, Asian Indian, Korean, and Vietnamese descent (Leong, et al., 2010). For the purpose of the current study, Asian American was operationally defined as a person who is of Asian descent and currently resides in the United States.

School-age children: For the purpose of the current study, school-age children were defined as children who are attending school from kindergarten to college.

CHAPTER II

REVIEW OF THE LITERATURE

In this chapter, the theoretical and research literature pertaining to the Asian American population is reviewed. Specifically, the historical experience of Asian immigrants in the United States and the diversity of Asian Americans are considered. Then, the topics of fathers' involvement with children, acculturation, gender role conflict, and parenting self-efficacy among racial and ethnic minority groups, specifically Asian Americans, are addressed. This chapter concludes with a summary and critique of the existing literature followed by a rationale for why additional research is required to better understand Asian American fathers, their unique psychological, social, and cultural experiences in the United States, and the influence of those variables on their involvement with their children.

The Historical Background of Asian Americans in the United States

To gain a more in-depth understanding of the cultural and fatherhood issues that Asian American men may need to negotiate, it is important to consider their historical background and current situation in the United States. Asian Americans, as a population, include more than 52 different ethnic groups (Hune, 2002). Asian Americans, in general, represent a broad group of ethnic backgrounds that have been "racialized" into a homogenous group in the United States (Chan, 1998; Omi & Winant, 1994). While recognizing the diversity among Asian Americans, the historical perspective of Asian American men provided in this section places particular emphasis on Chinese American and Japanese American men due to the long history and presence of these groups in the United States, which, in turn, significantly shaped the mainstream perspective on Asian American men in today's society.

The first large wave of Asian immigration to the United States occurred in the mid-1800s with the arrival of immigrants from China, Japan, the Philippines, Korea, and India (Espiritu, 1997; Takaki, 1990). Most of those Asian men came for the California Gold Rush, worked on Hawaiian plantations, or worked in the South following the abolition of slavery (Takaki, 1990). Over the period that followed this first wave of Asian immigration, the United States government passed legislation that restricted the entry of Asian women into the country (Espiritu, 1997; Takaki, 1993). Such immigration policy and legislation, such as the Page Law of 1875, was often determined with reference to economic gains for the United States. During that time, Asian men without families were considered to offer the least cost to employers and, at the same time, to significantly contribute to the labor market; therefore, a 1917 Immigration Act prevented married Asian Indian men from relocating with their wives to the United States (Takaki, 1993). Due to the limited number of Asian women living in the United States, Asian men began to intermarry with White women, which resulted in anti-miscegenation laws passed to revoke the citizenship of any White woman who married a man outside of her racial group (Chua & Fujino, 1999; Espiritu, 1997; Takaki, 1990). The establishment of anti-immigration laws and anti-miscegenation laws were, in fact, institutional forms of oppression faced by Asian men because those laws limited the growth of their families (Ancheta, 1998). It could also be concluded that the anti-immigration and anti-miscegenation laws limited the number of Asian men who became fathers while living in the United States, as the host country emphasized productivity in the labor market as the main aspect of Asian men's role in the United States, disregarding their need for establishing a family, maintaining close relationship with their spouses, and, most importantly, becoming fathers and engaging in interactions with their children.

Although Asian men made a significant contribution to the labor market and agricultural productivity in the United States, people who perceived Asian men as threats opposed the idea of allowing them to move in to the country (Campi, 2005). These negative attitudes towards Asian immigrants gave rise to legislation that limited immigration from particular regions, including the Chinese Exclusion Act of 1882 (which applied to Chinese immigration), the Gentleman's Agreement of 1907 (which applied to Japanese immigration), and the Barred Zone Act of 1917 (which applied to South Asians and Polynesians) (Ancheta, 1998; Campi, 2005).

Many stereotypical images of Asian ethnic groups and racist images portrayed Asian American men as hypermasculine and, at the same time, effeminate. One example of the hypermasculine portrayal of Asian men was the Yellow Peril, an aggressive and crafty image with which Asian men were often associated. The image of the hyperaggressive Asian proliferated after the bombing in Pearl Harbor when anti-Japanese propaganda spread throughout the United States through media, martial law in Hawaii, and the internment of Japanese Americans. During that time, Asian residents' loyalties to the United States and the Asian men's ability to assimilate to U.S. culture were viewed as questionable. Over the years, the target group of the Yellow Peril shifted from the Japanese to the Chinese to the Vietnamese, depending on global economics and political tensions (Takaki, 1993).

The second large immigration wave from Asian countries to the United States occurred after the passage of the 1965 Immigration Act. The 1965 Immigration Act reduced restrictions on family reunification and encouraged professionals from Asian countries to move to the United States. Due to their educational and professional status, this population was different from those Asian men who relocated to the U.S. during the 1800s (Hune, 2002). Consequently, with an increased number of Asian professionals coming to the United States, during the 1970s, the

model minority myth emerged, which is a stereotype that has been applied to all Asian Americans since (Suzuki, 2002). The model minority myth is, in a large degree, related to the belief that the Confucian work ethic of Asian Americans contributed to their success in the United States (Okimoto, 1994). This myth gradually was generalized to all individuals who are part of this ethnic group. During the 1970s and 1980s, many refugees from South East Asia who were forced to migrate out of their home countries after the Vietnam War came to the United States, and many of them were suffering from posttraumatic stress disorder (Takaki, 1990). Although, initially, Southeast Asian Americans were not considered the model minority, they became incorporated into the broader mindset of the U.S. society under the label of Asian Americans. A broader implication of the model minority myth is that it is used often in association with African Americans and Latino Americans to compare those minority groups with and against each other (Suzuki, 2002).

In conclusion, historically, Asian American men have faced many struggles related to discrimination and oppression. Additionally, they have been faced with the challenge of breaking stereotypes and redefining themselves as men in the United States (Mok, 1998). From the early 1800s, as the United States entered into Asia pursuing trade and territory, the population of Asia has been portrayed as feminine in order to enable American and European colonialism (Takaki, 1990). Asian men have been stereotypically described as feminine based on the Western norms of masculinity. Subsequently, Asian women have been portrayed as “typical” women while Asian men were “emasculated,” “feminized,” and marginalized (Chan, 1998; Leupp, 1995). Asian men who came to the United States during the first immigration wave, therefore, found themselves subjected to racism, denial of citizenship and land ownership, laws against racial intermixing, and, ultimately, immigration exclusion (Takaki, 1990). Today, Asian Americans

may still experience oppression and marginalization due to a stereotypical portrayal of Asian American families. More specifically, Asian American men, as fathers, may feel conflicted in terms of finding a balance between conforming to Western culture and its values of masculinity in relation to fatherhood while, at the same time, adhering to Asian cultural values pertaining to masculinity and fatherhood.

Father Involvement

Scholars have stated that a single primary theory of fatherhood cannot be described (Day & Lamb, 2004), so fatherhood research has been based on various theoretical frameworks. Through the lenses of different theories, father involvement has been considered a multifaceted and an adaptive process that is shaped by social, cultural, and historical changes (Day & Lamb, 2004; Lamb, 2000; Palkovitz, 2002). During the past thirty years, there has been an increased interest in research in the area of the involvement of fathers in parenting, with more focus on fathers from different racial and ethnic minority groups (e.g., Cabrera & Garcia-Coll, 2004).

Existing research has shown that father involvement can have a positive influence on a child's well-being in many areas of the child's functioning, such as academic performance, self-esteem, and diminished depressive symptoms (Cabrera, Tamis-LeMonda, Bradely, Hofferth, & Lamb, 2000). Additionally, father involvement can have positive indirect effects on the family by providing emotional, physical, and financial resources that can, in turn, create an environment that allows the family members to build strong family connections (Pleck & Masciadrelli, 2004). Schmitz (2005) emphasized that it is important to recognize that although father involvement can be directly and indirectly related to positive child and family outcomes, there are multiple factors that influence father involvement, including the father's cultural and social contexts as well as family dynamics.

Definition and Conceptualization of Father Involvement

While there is no distinct primary theory of fatherhood (Day & Lamb, 2004), the construct of father involvement has been defined in multiple ways based on different theoretical frameworks due to its multidimensional characteristics (Day & Lamb, 2004; Lamb, Pleck, Charnov, & Levine, 1985; McBride, Brown, Bost, Shin, Vaughn, & Korth, 2005). Therefore, many scholars who focus on father-child relationships have examined multiple dimensions of father involvement (McBride et al., 2005).

One of the most frequently used theoretical frameworks that provide a conceptualization of father involvement was proposed by Lamb and colleagues (Lamb et al., 1985). Based on this theoretical framework, father involvement is defined as including three critical dimensions:

- 1) *engagement*, or direct interactions with the child;
- 2) *accessibility*, or the presence and availability of the father to the child (i.e., temporal and proximal positioning that would allow the child to interact if desired or necessary); and
- 3) *responsibility*, or the extent to which fathers arrange for resources to be available to the child, including financial support as well as organizing and planning for children.

Responsibility includes making plans and arrangements for care as distinct from the performance of the care. Distinguishing between these three domains of father involvement—engagement, accessibility, and responsibility—allows for a deeper understanding of how fathers fulfill their family obligations, and it is especially important because it recognizes the fathers' role as being that of more than breadwinners (Pleck & Stueve, 2004), but also as that of caretakers and playmates to their children.

For example, engagement refers to the amount of time the father is involved in activities with the child that promote the child's development, such as playing, reading books, or having a conversation. Accessibility describes how physically available the father is to the child. Lastly, while responsibility generally includes the role of a breadwinner, there is also focus on other behaviors in this domain, such as making medical appointments, attending parent-teacher conferences, and shopping for groceries (Lamb, 2000).

This expanded theoretical framework of father involvement that includes more than the role of a "breadwinner" can be particularly important in the context of the modern-day family, as both the father and mother are often employed. Although the three domains of father involvement mentioned above may be perceived as separate based on the theoretical framework of father involvement proposed by Lamb et al. (1985), there is an overlap between them. For example, a father who takes his child to baseball practice would be simultaneously involved in all three of those domains: engagement, accessibility, and responsibility.

Marsiglio, Amato, Day, and Lamb (2000) suggested that a broader conceptualization of father involvement should be developed that would allow us to look at cognitive and indirect dimensions of father involvement that affect children's well being and development, such as through the emotional support of the mother. The authors emphasized that the construct of father involvement is multidimensional and that the theoretical framework of father involvement developed by Lamb et al. (1985) is mainly focused on behavioral aspects of fathers' involvement with their children.

With the idea of putting more emphasis on the multidimensionality of the construct of father involvement, Palkovitz (1997) conceptualized father involvement into three multidimensional dimensions: cognitive, affective, and behavioral. In father involvement, a

father's perception, planning, evaluation, and assessment of the daily experiences with his children are influenced by his thoughts about the children. Therefore, cognitive dimensions need to be considered in conceptualizing father involvement with children. For example, Palkovitz included teaching children the skills of reasoning, planning, evaluating, and monitoring in the cognitive dimension. Additionally, he stated that a father's affective dimension needs to be considered when assessing how involved fathers are with their children. Considering all three dimensions, Palkovitz suggested that there are fifteen key aspects of how fathers could be involved in childcare, including planning, providing, protection, providing emotional support, communication, teaching, monitoring, thought process, errands, availability, affection, care giving, maintenance, shared activities, and shared interests.

Hawkins and Palkovitz (1999) have also recognized the need for a broader conceptualization and assessment of father involvement. The authors stated that although Lamb's definition that looks at three different dimensions of father involvement allows for improvement over less differentiated models, it does not seem to facilitate a more in-depth exploration of other forms of father involvement. They stated that there is thus a need for creating a measure that is sensitive to the cognitive, affective, and direct and indirect behavioral components of involvement. Related to the idea, Hawkins et al. (2002) conducted a pilot study of a new measure of father involvement in which the authors generated more than 100 potential items and, in turn, selected 43 items from among them for the Inventory of Father Involvement (IFI). They categorized the 43 items into four dimensions of father involvement: behavioral, cognitive, affective, and moral/ethical. Hawkins et al. recruited 723 fathers with a mailing survey in which they were asked about "how good a job" they thought they were doing on the 43 diverse indicators of the IFI. Exploratory and confirmatory factor analysis indicated nine dimensions of

father involvement, and a 26-item version of the IFI was confirmed as an effective measure of multidimensional father involvement. Those nine dimensions include the following: Discipline and Teaching Responsibility, School Encouragement, Mother Support, Providing, Time and Talking Together, Praise and Affection, Developing Talents and Future Concerns, Reading and Homework Support, and Attentiveness. While Hawkins et al. stated that IFI-26 offers a more refined measure of father involvement, they also suggested that this measure, in a sense, builds on the three-part conceptualization of father involvement (i.e., engagement, accessibility, and responsibility) that Lamb et al. (1985) proposed. The authors suggested that the engagement dimension is covered by several subscales of the IFI, including discipline and teaching responsibility, school engagement, time and talking together, praise and affection, reading, and homework support. Attentiveness seems to be incorporated into the engagement dimension with subscales that measure school encouragement, reading, and homework support. Lastly, the responsibility dimension is also covered by IFI subscales. This dimension includes discipline and teaching responsibility, school engagement, providing, developing talents and addressing future concerns, and attentiveness (Hawkins et al., 2002).

The current study examined how Asian American men who are acculturating into American mainstream culture are involved in childrearing in the United States. Since IFI-26 was developed to measure father involvement in a multidimensional way, the present study used IFI-26 for measuring Asian American fathers' involvement with their school-age children.

Asian American Men and Fatherhood

Existing research on Asian American families has been mainly focused on parenting among Asian mothers (Chao, 2000; Hulei, Zevenbergen, & Jacobs, 2006), while research on Asian American men as fathers remains scarce. Capps, Bronte-Tinkew, and Horowitz (2010)

suggested that men who come from cultures that ascribe to the belief that a father's primary role is to provide for and/or discipline children are likely to be involved with their children in a different way than men who come from cultures that emphasize a father's role as a teacher or a caregiver. Moreover, Shwalb, Nakazawa, Yamamoto, and Hyun (2004) stated that most research on Asian and Asian American fathers has been focused on Chinese fathers' parenting styles as opposed to their actual involvement with children.

Several general descriptions of the role of Asian fathers have been reported in the literature. For example, Chinese fathers have been described as emphasizing strong parental control, obedience, discipline, shaming, love withdrawal, filial piety, family obligation, maintaining harmony, collectivism, protectiveness, and "training" (Hulei, et al., 2006). The traditional Asian family dynamic has also been described by the motto "strict father, kind mother," which emphasizes the role of the father as more authoritarian. Mothers, on the other hand, have been portrayed as dedicated to their children and showing more affection than fathers (Shwalb et al., 2004). Additionally, existing research suggests that Asian mothers are expected to be more involved with their children, especially when the children are very young, while fathers tend to spend limited amounts of time with children, becoming more involved in interactions with their children when there is a need to discipline them for misbehavior (Julian McKenry, & McKelvey, 1994; Lin & Fu, 1990).

Acculturation Theory and Definition

Acculturation has been defined from various perspectives. Although the concept of acculturation has been researched often in cross-cultural studies, a disagreement in regard to how it should be operationalized and measured still exists (Chun, Organista, & Marin, 2003). One of the most widely used descriptions of acculturation was offered by Berry (1980), who stated that

acculturation is a process of cultural adaptation that results from continuous contact with another culture. Berry hypothesized that through this process of being exposed to more than one culture, individuals may experience change in areas of their lives pertaining to their ethnic identities, attitudes, values, and behaviors (Berry, 1997, 2003, 2006).

The range of theoretical approaches that have been developed to describe and define acculturation can be categorized more broadly into two different theoretical frameworks called assimilation theory and alternation theory. Regardless of the similarity between these two theories, as they both focus on whether an individual retains their ethnic cultural identity and whether he or she develops a positive relationship to the dominant culture, they diverge in terms of their position on the outcome of the acculturation process. Assimilation theory postulates that individuals lose their ethnic cultural identity in the process of adapting to the majority culture, while alternation theory assumes that individuals are capable of retaining their ethnic culture identity (enculturation) as they integrate aspects of the majority culture (acculturation) (Berry, 2006).

Another issue related to acculturation pertains to unidimensional versus bidimensional perspectives of the construct. Early studies on acculturation assessed only proxy measures of acculturation, such as length of residence in the new country, and also used a unidimensional assessment of acculturation, which was later criticized as an inaccurate perspective on acculturation because only orientation to the dominant culture was measured. Since only orientation to the new culture was assessed, it resulted in describing individuals as “more” or “less” acculturated without taking into consideration their level of enculturation and only understanding acculturation as a linear process. On the contrary, the bidimensional model of

acculturation emphasizes that orientation to a new culture is independent of an individual's orientation to their ethnic culture (Berry, Trimble, & Olmedo, 1986).

The bidimensional acculturation model refers to the two mutually independent dimensions along which the immigrant's acculturation status occurs. According to this model, acculturation lies on two dimensions. The first is the acculturation dimension and the second is the enculturation dimension, and an individual can be high or low on both dimensions simultaneously. However, it has been suggested recently that the process of acculturation should be examined from a multidimensional perspective (Rudman, 2009; Schwartz, Unger, Zamboanga, & Szapocznik, 2010). Chung, Kim, and Abreu (2004) argued that acculturation includes multiple levels related to the behavioral, cognitive, and affective aspects of an individual's functioning. According to bidimensional or multidimensional acculturation models, Asian Americans may retain Asian cultural values as well as the host's culture values while they are acculturating to mainstream American society (Berry, 2003, 2006; Chung et al. 2004). Lee (2004) emphasized that because, in the process of acculturation, changes regarding behavioral may occur at different rates from changes pertaining to cultural values, it is very important to assess an individual's acculturation and enculturation. Concurrently, Sodowsky, Kwan, and Pannu (1995) stated that Asian Americans might adopt the behaviors of the U.S. culture at fast rates while still maintaining their Asian cultural values and beliefs.

In an attempt to better understand the complexity of acculturation, Berry et al. (1986) proposed a multidimensional model of acculturation. He conceptualized acculturation to consist of the following four acculturation orientations: (a) *assimilation*, which involves a tendency to move away from one's ethnic culture when a person adapts to the majority culture; (b) *integration*, which refers to a strong identification with both cultures and involves maintaining

one's ethnic culture while at the same time moving towards the majority culture; (c) *separation*, which is characterized by a strong identity with the ethnic culture while separating from the majority culture; and (d) *marginalization*, which refers to the loss of cultural affiliation with either the ethnic culture or the majority culture and which may result in an individual's feelings of lack of belonging to either of their two cultures.

Acculturation and Father Involvement

Although the importance of cultural factors that may influence the expectations for fathers' involvement with children has been recognized (Townsend, 2002), the impact of acculturation on father involvement has received very little attention in research. A limited number of studies have sought to address father-child relationships among Asian and Latino fathers residing in the United States (Cabrera, West, Shannon, & Brooks-Gunn, 2006; Capps, Bronte-Tinkew, & Horowitz, 2010; Kwon, 2010; Jain & Belsky, 1997). For example, Jain and Belsky (1997) examined the influence of acculturation on different aspects of father involvement, including caretaking, playing, teaching, and disciplining among Asian Indian immigrant families. The study results showed that more acculturated fathers were more involved in fathering activities compared to less acculturated fathers. The researchers postulated several reasons explaining this increased father involvement after immigration, including "concerns over child's well-being and being spoiled in a more permissive culture, role models of more engaged fathers, [and] encouragement from the host society" (p. 881). Jain and Belsky (1997) also emphasized that immigrant fathers might become more involved because, after immigration, the responsibility of caretaking falls solely on the parents given the absence of extended family, social support, and domestic help that they would have received in their home countries. Additionally, the changes in women's and men's relative positions of power after immigration,

with more independence for women compared to in more traditional cultures, and women's participation in the labor market, could contribute to more elevated fathers' involvement with children.

In another study with immigrant fathers, Capps et al. (2010) examined how multiple dimensions of acculturation—including length of U. S. residency, citizenship status, and language proficiency and use—are associated with multiple aspects of father engagement with infants among Chinese immigrant fathers and Mexican immigrant fathers. In their study, father involvement included five measures: cognitively stimulating activities, physical care, warmth, nurturing activities, and caregiving activities. Using a sample of resident fathers in the 9-month Early Childhood Longitudinal Study-Birth Cohort, the authors found that the attainment of U.S. citizenship was negatively associated with fathers' involvement with infants for Chinese-origin and Mexican-origin immigrant fathers but that there was no association between the length of time spent in the U. S. and father engagement. Further, English language proficiency was positively associated with Chinese fathers' involvement in cognitively stimulating activities with young children. These findings support Cabrera, et al.'s (2006) study results showing that the English proficiency of Latin American immigrant parents is linked to their involvement in children's academic activities and physical play. They also found that fathers' English proficiency was important for caregiving and physical play. They suggested that there is a need for more research pertaining to father-child relationships among fathers who are part of minority groups in the United States.

More recently, Kwon (2010) used Radin's Paternal Index of Child Care Involvement (Radin, 1982), which was designed to assess father involvement in five domains: child care responsibility, socialization, role responsibility, decision making for childrearing, and

accessibility. Kwon examined the relationship between cultural transitions and father involvement for Korean resident families and Korean sojourner families in the United States. In this study, acculturation factors relating to the father's work (work-family conflict, working hours per week) and factors relating to mother's perception of the role of the father (mothers' perception of fathers' skill of child care, mothers' perception of father involvement) were examined when assessing for father involvement. The research findings showed that cultural context was significantly less associated with father involvement but that cultural context indirectly and positively affected the level of father involvement by affecting the fathers' work-related factors (working hours per week and work-family conflict). The findings indicated that acculturation was not related to father involvement, while mothers' perceptions of fathers' roles was positively related to father involvement.

As stated earlier, Jain and Belsky (1997) and Capps et al. (2010) found no relationship between number of years of residence in the United States and fathers' involvement with their children. These findings suggest that acculturation should not be associated with time. They further suggest that length of time spent in the United States is only a proxy measure of acculturation and does not function as a reliable indicator of an individual's acculturation to the dominant culture. Therefore, instruments that assess for acculturation and enculturation should be used in research when attempting to gain a better understanding of how cultural factors related to acculturation could influence fathers' involvement with their children.

Gender Role Conflict Theory

The construct of Gender Role Conflict (GRC) has undergone changes over the last 30 years with a number of theoretical statements, empirical studies, and operational definitions (O'Neil, 1981, 2006, 2008; O'Neil, Helms, Gable, David, & Wrightsman, 1986; O'Neil & Egan,

1993). O'Neil, Good, and Holmes (1995) defined GRC as a psychological state in which socialized gender roles have negative consequences for the person who experiences gender role conflict and, in certain situations, for others who interact with the individual. They stated that GRC occurs when rigid, sexist, or restrictive gender roles result in restriction, devaluation, or violation of others or self. In effect, GRC may result in the restriction of the person's human potential. A person may experience GRC in two ways: intrapersonally (within self) and/or interpersonally, when GRC is expressed toward others or when it is caused by others. O'Neil (2008, 2010) specified that, for men in particular, the personal experience of GRC represents the negative consequences of conforming to, deviating from, or violating the gender role norms of masculinity ideology. Personal experiences of GRC can be characterized in three ways: gender role devaluations, gender role restrictions, and gender role violations.

O'Neil et al. (1995) identified four overall patterns of male GRC, and each of those patterns represents a unique aspect of the socialized traditional male role that is believed to lead to personal experiences of gender role conflict for men. Those four patterns include: a) success, power, and competition (SPC), which refers to the degree to which men are socialized to focus on personal achievement through competitive effort; b) restricted emotionality (RE), which focuses on the degree to which men are taught to avoid verbally expressing their feelings in an attempt to avoid appearing weak and vulnerable; c) restricted affectionate behavior between men (RABBM), which explores how men are socialized to have difficulties expressing their care and concern for other men; and d) conflict between work and family relations (CBWFR), which examines the degree to which men struggle with balancing the demands associated with work, school, and family relations.

Additionally, different psychological domains that define how socialized gender roles are learned in sexist and patriarchal societies characterize GRC. These four domains include (a) cognitive, pertaining to how we think about gender roles; (b) affective, regarding a person's feelings about gender roles; (c) behavioral, how individuals act and how they respond to and interact with others and themselves because of gender roles; and (d) unconscious, which pertains to how gender role dynamics that are beyond a person's awareness affect that person's behavior and create conflicts (O'Neil et al., 1986; O'Neil et al., 1995).

Even though there are numerous studies exploring personal experiences of GRC among men from diverse groups, O'Neil and Lujan (2010) emphasized that how gender role domains relate to fathering still remains unexplained and unexplored. However, the authors hypothesized that men may experience GRC in terms of how they think or feel about their fathering roles. In addition, O'Neil and Lujan (2010) conjectured that GRC may affect fathers' abilities to engage in parenting effectively. As a consequence of experiencing GRC, a man can devalue himself for feeling inadequate in his fathering role or he may restrict his parenting because of masculine stereotypes. In many situations, men may not be aware that they endorse masculinity ideology, which, in turn, influences their attitudes and behaviors as fathers and their other interpersonal relationships. Men with gender role conflict may also experience conflicting thoughts and emotions about their own fathers or behave in undesirable ways with their own children (O'Neil & Lujan, 2010).

In conclusion, although restrictive masculinity ideology may play a role in influencing men's views on fathering (Mahalik, 2001), how GRC relates to fathers' involvement with their children still remains unexplored and more research is needed to gain a better understanding of the direct and indirect influences of GRC on fathers' involvement with their children.

Gender Role Conflict, Fatherhood, and Cultural Factors

Research has shown that GRC relates to emotional problems—including depression, anxiety, and substance abuse—which may interfere with fathering. In addition, numerous studies have assessed how men's GRC has been theoretically and empirically related to behaviors and attitudes that may negatively impact others (O'Neil, 2008). Unfortunately, none of those studies assessed more specific aspects of fathers' involvement with children. O'Neil and Lujan (2010) emphasized that a limited number of existing research studies considered looking at whether GRC directly relates to fathering (Alexander, 1999; DeFranc & Mahalik, 2002; McMahon et al., 2000). For example, DeFranc and Mahalik (2002) assessed father-son GRC and the results showed that men who perceived their fathers and themselves to have less GRC reported closer attachment to and less psychological separation from both parents. In another study, McMahon et al. (2000) found that drug-dependent men's RE was significantly associated with a restricted definition of fathering. Finally, Alexander (1999) found that RE significantly related to parenting dissatisfaction and lack of parenting self-efficacy; his study results also showed that with the increase of men's RE parenting self-efficacy and fathering satisfaction decreased.

O'Neil and Lujan (2010) emphasize that personal experiences of oppression from sexism, racism, ethnocentrism, or any other discrimination need to be addressed in the context of any man's fathering role. For example, if the restrictive effects of racism on employment opportunities cause a father to be unable to provide for his family and, therefore, limits his ability to fulfill one of the traditional masculine roles in our society, he is most likely to feel angry, vulnerable, and inadequate as a man. When a man experiences those emotions, effective fathering may be considered less relevant or important. From a psychological point of view, those experiences of discrimination and humiliation should become the primary focus in therapy

sessions, since, through processing those experiences, fathers may become more aware of how those feelings of vulnerability and inadequacy influence their involvement with children.

Asian American Men and Gender Role Conflict

In today's society, Asian American men may be faced with the difficult task of negotiating their gender role identities while adhering to certain cultural values that are important to them, such as the focus on group harmony, filial piety, and the importance of the family (Liu & Iwamoto, 2006). Liu (2002) stated that one specific area that has received insignificant empirical investigation in research studies is Asian American men's adherence to Asian cultural values (i.e., enculturation) and their personal experiences with GRC. A limited number of studies have explored the relationship between racial identity and acculturation to the dominant culture (Kim, O'Neil, & Owen, 1996), experiences of racism and GRC (Liu, 2002), and adherence to Asian cultural values and masculinity (Liu & Iwamoto, 2006).

Kim et al. (1996) investigated the relationship between acculturation and gender role conflict among Asian American men. Using the Suinn-Lew Asian Self-Identity Acculturation Scale (SL-ASIA; Suinn) and the Gender Role Conflict Scale (GRCS; O'Neil et al., 1986), among 125 Asian American men (Chinese American, Japanese American, Korean American) they found no significant differences across the four patterns of gender-role conflict between those three ethnic groups. The study findings showed, through a canonical correlation, that those men who obtained lower scores on restrictive emotionality also obtained higher scores on acculturation and on the GRC subscale assessing for success, power, and competition. The researchers concluded that the more acculturated the Asian American men were, the more GRC they experienced in the area of success, power, and competition. Moreover, those fathers who scored higher on the acculturated measure also tended to report less conflict in the area of

emotional restriction than those who scored lower on the acculturation scale. The limitation of this study was its utilization of the SL-ASIA in order to assess for acculturation. The SL-ASIA was found to have mixed criterion-related and convergent validity.

Another study, conducted by Liu (2002), focused on experiences of racism among Asian American men and investigated the relationship between racism, gender role conflict, and male role norms. That study's results indicated moderate correlations between the racial identity measured by the People of Color Racial Identity Scale (POCRIAS), gender role conflict measured by GRCS, and male role norms measured by the Male Role Norms Inventory (MRNI). Additionally, racial identity moderately predicted scores on the GRCS and the MRNI. Another finding of this study was that the GRCS appeared to have better reliability than the MRNI among this sample of Asian American men. Liu suggested that, although the racial identity measure (POCRIAS) assesses a person's awareness of racism and comfort with their racial identity, it does not provide information with regard to Asian American men's cultural values and beliefs. In light of this limitation, future research should assess cultural values and beliefs by using a different instrument that can measure those constructs. Concurrently, Liu postulated that Asian cultural beliefs may have been more important for Asian American men than their recognition of themselves as racial beings and experiences with racism, and he recommended using a measure of Asian cultural values instead of the POCRIAS in future studies with Asian American men. Another possible cultural construct to explore is enculturation, or the degree to which an individual may endorse Asian cultural values.

Subsequently, Liu and Iwamoto (2006) assessed adherence to cultural values and its relationship to GRC among 192 Asian American college-educated men. Their findings showed that adherence to traditional Asian values was related to higher scores on GRC. Park (2009)

emphasized the importance of assisting Asian American men, in therapy, to explore how their masculinity may shape other aspects of their lives. Additionally, it would be important to explore how balancing cultural messages regarding gender roles and the possibly experiencing GRC could impact Asian American fathers' involvement with their children.

Parenting Self-Efficacy Definition

In his discussion of self-efficacy theory, Bandura (1997) proposed that mastery experiences are the most effective way of creating strong feelings of self-efficacy (Bandura, 1997). Past experiences of success in certain areas build confidence in an individual's capability to influence future events and achieve desired outcomes. On the other hand, experiences of difficulty, struggle, and challenge may weaken a person's feelings of efficacy.

When self-efficacy theory is applied to parenting, self-efficacy beliefs are referred to as Parenting Self-Efficacy (PSE) beliefs. PSE beliefs are described as the individual's own evaluation of his or her abilities to be a competent and successful parent (Coleman & Karraker, 2003). The existing literature has identified various correlates of maternal PSE. For example, among mothers of children ranging in age from infancy to early adolescence, findings suggest that maternal PSE is negatively associated with maternal depression (e.g., Teti & Gelfand, 1991) and child difficultness (e.g., Seigny & Loutzenhiser, 2010). Although several research findings showed correlations between task-specific measured PSE, parenting behavior, and child behavior, those associations have been less frequently investigated for fathers.

Parenting Self-Efficacy and Fatherhood

While only a small number of studies have focused on fathering self-efficacy, existing literature shows mixed findings in terms of significant associations with parenting outcomes. Seigny and Loutzenhiser (2010) examined parental self-efficacy (PSE) in fathers, and their

findings did not support the importance of self-efficacy beliefs in the fathers' parenting role. However, a task-specific measure of PSE was used, and because mothers and fathers typically tend to perform different tasks with their children, task-specific measures may not be equally applicable to both mothers and fathers. In another study, Murdock (2013) addressed this limitation by using a domain PSE measure (where specific tasks are not identified) in a sample of 49 mothers and 33 fathers. Parents also completed measures of constructs that seem to be associated with PSE, including the following: General Self-Efficacy (GSE), parenting behavior, affect, and child behavior problems. The findings showed that PSE was significantly and positively associated with, and predicted by, GSE for both mothers and fathers, suggesting that a parent's general sense of competence is important for both maternal and paternal PSE beliefs. The results also indicated that supportive/engaged parenting behavior was the only variable that predicted fathers' PSE.

A study conducted in Hong Kong (Kwok, Ling, Leung, & Li, 2013) examined the predictability of fathers' PSE, marital satisfaction, and father involvement. The moderating effect of marital satisfaction on the relationship between fathers' PSE and father involvement was also explored. The researchers used a self-efficacy subscale in the Parenting Sense of Competency Scale, the Index of Marital Satisfaction, and the Inventory of Father Involvement (IFI-26). Their hierarchical regression analyses showed that fathers' PSE and marital satisfaction were significant positive predictors of father involvement, while marital satisfaction moderated the effect of PSE on father involvement.

Parenting Self-Efficacy and Acculturation

Costigan and Koryzma (2011) examined Parenting Self-Efficacy (PSE) beliefs as a mediator of the association between acculturation and adjustment. Their sample consisted of 177

immigrant Chinese mothers and fathers with early adolescent children in Canada. Acculturation was assessed bidimensionally, as Canadian and Chinese orientations. They used a Structural Equation Modeling (SEM) for data analysis. A latent psychological adjustment variable was composed of symptoms of depression, feelings of self-esteem, and life satisfaction. Their results showed that relationships between Canadian orientation and psychological adjustment were partially mediated by PSE for both mothers and fathers. The researchers concluded that the more parents were oriented toward Canadian culture, the more efficacious they felt in their parenting, which, in turn, was associated with better psychological adjustment. On the other hand, mediation of the relationship between Chinese orientation and psychological adjustment was not supported, as Chinese orientation was not associated with PSE and was positively associated with psychological adjustment only for mothers, not for fathers. Similar results were found when the mediational model was extended to evaluate parenting practices as an outcome (i.e., warmth, reasoning, and monitoring). The results indicated that PSE mediated the relationship between higher Canadian orientation and more positive parenting practices, whereas Chinese orientation was not associated with parenting practices for mothers or fathers. The results of this study suggest that higher orientation to the majority culture may enhance feelings of PSE, as parents may feel more confident in parenting their children in a new cultural context.

Summary and Conclusions

The Asian American population in the United States may still experience oppression and marginalization in today's society due to a stereotypical portrayal of Asian American families. With respect to fatherhood, Asian American men may be faced with the difficult task of navigating between conforming to Western culture and its values of masculinity in relation to

their role as fathers while at the same time adhering to Asian cultural values and the concept of fatherhood as defined by those cultural values.

Although the significance of cultural factors influencing the expectations for fathers' involvement and perceptions of fathers' involvement has been recognized, the impact of acculturation on father's involvement has received little attention in the research. A limited number of studies have addressed father-child relationships among ethnic minority populations and most research on Asian and Asian American fathers focused on fathers' parenting styles as opposed to their actual involvement with children.

The preceding literature review has identified several important factors that served as a theoretical framework for the current study. First, there are mixed research findings regarding the influence of acculturation and enculturation on fathers' involvement with their children. Research should assess, therefore, the impact of acculturation and enculturation when exploring men's experiences as fathers. Second, existing research findings suggest that higher orientation to the majority culture (acculturation) may enhance feelings of Parenting Self-Efficacy (PSE). Third, level of acculturation has been shown to be associated with Gender Role Conflict (GRC) among Asian American men, especially in two domains: Success, Power, and Competition (SPC) and Restricted Emotionality (RE). Finally, even though the existing literature has explored personal experiences of GRC among men from diverse groups, the relationship between GRC and fathers' involvement with children still remains unexplained and unexplored. Therefore, more research is needed to gain a better understanding of the direct and indirect influences of GRC on fathers' involvement with children.

CHAPTER III

METHODOLOGY

Design

The current study utilized a cross-sectional survey design to obtain data on factors influencing Asian American fathers' involvement with children. Since there was no manipulation of variables, the design was non-experimental. The best statistical methodology, based on the research questions, was to conduct a multiple regression. The purpose of the current study was to examine the impact of the predictor variables—acculturation, enculturation, gender role conflict, and parenting self-efficacy—on one criterion variable: father involvement.

Participants

The present study assessed whether acculturation, enculturation, gender role conflict, and parenting self-efficacy predicted the level of father involvement among Asian American fathers of school-age children. Therefore, the study was limited to men who were fathers of a school-age child and who were of Asian descent and currently residing in the United States. A non-random sample of self-selected participants was recruited through the following three approaches: (a) Information regarding the study was posted on the Asian-Nation website (asian-nation.org), which provides information about different topics and issues that affect the Asian American community and the survey for the study was linked to this website; (b) a solicitation email with information about the study was sent to individuals who were on the listserv of the American Psychological Association (APA), more specifically Division 51 and Division 45; (c) information about the study, including a letter of solicitation, was sent to members of the Asian American Psychological Association (AAPA) via email through the AAPA listserv.

Procedure

After approval from the Institutional Review Board, a solicitation letter for the study was distributed electronically through the above-mentioned methods for recruitment of participants. The letter contained basic information about the study with regard to the approximate length of time needed to complete the survey as well as the purpose of the study (e.g., to gain a better understanding of the experiences of Asian American men as fathers). Interested individuals who had access to the letter were asked to click the link to the survey, which then directed them to the online survey hosted by Qualtrics, an Internet-based survey program. There was a statement included in the survey indicating the voluntary nature of individuals' participation in the study. After selecting to continue with the study, participants filled out the following: a) a demographic questionnaire; b) the Asian American Multidimensional Acculturation Scale (AAMAS; Chung, Kim, & Abreu, 2004); c) the Gender-Role Conflict Scale (GRCS; O'Neil et al., 1986); d) the Parenting Self-Agency Measure (Dumka, Stoerzinger, Jackson, & Roosa, 1996); and e) the Inventory of Father Involvement (IFI-26; Hawkins et al., 2002).

Measures

The primary constructs measured in the current study were father involvement, acculturation, enculturation, gender role conflict, parenting self-efficacy, and demographics. The constructs were developed from a literature review and the theoretical backgrounds of each of those constructs.

Demographic Questionnaire

In the current study, requested demographic information included age of the father, age of the child/children, whether the father resides with the child, ethnic origin, if parents or/and grandparents currently reside in the U.S., and number of hours worked per week. It was

important to gather information about the above-mentioned demographic variables because they could have potentially influenced the level of fathers' involvement with children.

Asian American Multidimensional Acculturation Scale

The AAMAS is a 15-item measure of Asian American engagement in the behavioral norms of one's Asian culture of origin, other Asian American cultures, and European American culture. It contains three subscales: Culture of Origin (AAMAS-CO), Other Asian American Cultures (AAMAS-AA), and European American Culture (AAMAS-EA). For each item, respondents indicate (on a 6-point scale) the extent to which they engage in a particular cultural norm with respect to each of the three cultural groups. The responses for each cultural group were summed to calculate each subscale score. Sample items in the AAMAS included, "How well do you speak the language of . . .," "How often do you eat the food of . . .," "How much do you practice the traditions and keep the holidays of . . .," and "How much do you interact and associate with people from." In terms of reliability, Chung et al. (2004) reported coefficient alphas ranging from .76 to .91 for the three subscales across three studies. In addition, the authors reported 2-week test-retest coefficients ranging from .75 to .89 for the subscales. In terms of validity, Chung et al. reported evidence of factorial validity via exploratory and confirmatory factor analyses. In addition, they reported evidence of concurrent, criterion-related, and discriminant validity for the AAMAS's subscale scores based on comparisons with measures of cultural identity, acculturation, generation status, intergenerational conflict, and self-esteem. Kim and Omizo (2010) conducted a study with Asian American adolescents and reported coefficient alphas of .90 for the AAMAS-CO and .91 for the AAMAS-EA. The AAMAS-AA is an optional subscale and was not used in the present study. The AAMAS-CO and the AAMAS-EA were used to measure enculturation and acculturation, respectively. Based on the present

study results, the coefficient alphas were .94 for AAMAS-CO and .90 for AAMAS-EA, indicating excellent internal consistency (reliability) for both subscales when used with the population of Asian American fathers in this study.

The Inventory of Father Involvement-26

The Inventory of Father Involvement (IFI-26) is a 26-item scale developed by Hawkins et al. (2002) to assess fathers' ratings of their involvement on different fathering dimensions over the past year. With reference to Hawkins' study, the nine dimensions are as follows: three items of Discipline and Teaching Responsibility ($\alpha = .82$), three items of School Encouragement ($\alpha = .89$), three items of Mother Support ($\alpha = .90$), two items of Providing ($\alpha = .84$), three items of Time and Talking Together ($\alpha = .86$), three items of Praise and Affection ($\alpha = .90$), three items of Developing Talents and Future Concerns ($\alpha = .87$), three items of Reading and Homework Support ($\alpha = .79$), and three items of Attentiveness ($\alpha = .84$). Each item is rated using a 7-point Likert scale (from 1 = very poor to 7 = excellent; NA is also a response choice). Sample items include "Disciplining your children," "Encouraging your children to succeed in school," "Giving your children's mother encouragement and emotional support," "Providing your children's basic needs (food, clothing, shelter, and health care)," "Being a pal or a friend to your children," "Praising your children for being good or doing the right thing," "Encouraging your children to develop their talents," "Encouraging your children to read," and "Attending events your children participate in (sports, school, etc.)." Additionally, support for reliability has been noted for previous studies (i.e., $\alpha = .97$, and $.98$; Flouri, 2004; Glass & Owen, 2010). The reliability of this scale in a study conducted with fathers in Hong Kong (Kwok et al., 2013) was excellent ($\alpha = .96$). In the present study, the reliability of the scale was also excellent ($\alpha = .93$).

Gender-Role Conflict Scale (GRCS)

The GRCS (O'Neil et al., 1986) is a 37-item instrument designed to assess four dimensions of gender role conflict with the following subscales: Success, Power, and Competition (SPC); Restrictive Emotionality (RE); Restrictive Affectionate Behavior Between Men / Homophobia (RABBM); and Conflict Between Work and Family Relations (CBWFR). A 6-point Likert scale with responses ranging from 1 (strongly disagree) to 6 (strongly agree) is used. The original development of the GRCS indicated that the SPC subscale had an alpha of .85 and a 4-week test-retest reliability of .84. The RE subscale had an alpha of .82, and a 4-week test-retest reliability of .76. The RABBM subscale had an alpha of .83, and a 4-week test-retest reliability of .86. Finally, the CBWFR subscale had an alpha of .75, and a 4-week test-retest reliability of .72. Further, the average alpha across studies for the GRCS total score was .88 (O'Neil et al., 1995). Convergent and divergent validity has been demonstrated, as documented by O'Neil (2008). For a study with Asian American men (Liu, 2002), the reliabilities were as follows: for the full scale, .90; for SPC, .84; for RE, .82; for RABBM, .81; and for CBWFR, .77. In the current study with Asian American fathers, the reliability for the full scale was excellent ($\alpha = .94$).

Parenting Self-Agency Measure

Parenting self-efficacy was assessed with the Parenting Self-Agency Measure (Dumka, Stoerzinger, Jackson, & Roosa, 1996). This scale evaluates confidence in the parenting role, feelings of helplessness in the face of challenging child behavior, and degree of parenting effort and persistence (e.g., "I know I am doing a good job as a mother/father"). Items are rated on a scale from 1 (never) to 7 (always), with higher scores indicating greater parenting efficacy. Fathers were instructed to consider the target child when completing this measure. The scale was

developed and validated with two samples: nonimmigrant European American mothers and immigrant Mexican American mothers (Dumka et al., 1996). The 10-item scale has strong good reliability (.81) and construct validity, as demonstrated through correlations with other measures of generalized efficacy and parenting efficacy that ranged from .50 to .78 (e.g., Coleman & Karraker, 2000). Costigan and Koryzma (2011) conducted a study with Chinese immigrants in Canada and reported that internal consistency was .79 for fathers and .70 for mothers. Additionally, Whittaker and Cowley (2006) conducted a study validating outcome measures for parenting self-efficacy and reported internal consistency of .76 for the revised 5-item version of PSAM. They also stated that PSAM was a more stable measure of parenting self-beliefs compared to another measure that also assesses for parenting self-efficacy. In the present study, the revised 5-item version of PSAM was used. For the current study with Asian American fathers, the reliability was good ($\alpha = .86$).

Research Questions

1. Do acculturation, enculturation, gender role conflict, and parenting self-efficacy predict the level of father involvement among Asian American fathers of school-age children?

Statement of Hypothesis

- 1a.** It was hypothesized that fathers who report higher levels of acculturation would show higher levels of father involvement.
- 1b.** It was hypothesized that fathers who report higher levels of enculturation would show higher levels of father involvement.
- 1c.** It was hypothesized that fathers who report higher levels of gender role conflict would show lower levels of father involvement.

1d. It was hypothesized that fathers who report higher levels of parenting self-efficacy would show higher levels of father involvement.

Analysis Plan

Preliminary Analyses

Preliminary analyses were conducted to test the assumptions of the primary analyses, including multiple linear regressions. Specifically, the assumption of normality was assessed by examining the distribution of the data, including the mean-to-standard deviation ratio and skewness or kurtosis. Linearity and multicollinearity were assessed by examining Pearson's product moment correlations to establish the relationships between the related items (i.e., significant correlations), but to a magnitude that would not suggest multicollinearity (i.e., $r_s > .80$). Multicollinearity was also examined through VIF and tolerance values in the primary analysis.

Simple bivariate relationships between variables were examined to determine if any other predictors needed to be included in primary models. These were assessed using crosstabulations with Pearson's chi-square, correlations, and tests of difference (e.g., analysis of variance [ANOVA], *t*-tests, or non-parametric equivalencies).

Hypothesis Testing

1a. It was expected that level of acculturation would predict the level of father involvement. More specifically, it was predicted that Asian American fathers who reported higher level of acculturation would also report higher levels of involvement with their children. This hypothesis was tested using a multiple regression analysis by entering acculturation (AAMAS-EA) as the predictor and father involvement as the criterion variable.

1b. It was expected that enculturation would predict the level of father involvement. More specifically, it was predicted that Asian American fathers who reported higher levels of acculturation would also report higher levels of involvement with their children. This hypothesis was tested using a multiple regression analysis by entering enculturation (AAMAS-CO) as the predictor and father involvement as the criterion variable.

1c. It was expected that gender role conflict would predict the level of father involvement. More specifically, it was predicted that Asian American fathers who reported higher levels of gender role conflict would report lower levels of involvement with their children. This hypothesis was tested using a multiple regression analysis by entering each gender role conflict pattern as the predictor and father involvement as the criterion variable.

1d. It was expected that parental efficacy would predict the level of father involvement. More specifically, it was predicted that Asian American fathers who reported higher levels of parental efficacy would also report higher levels of involvement with their children. This hypothesis was tested using a multiple regression analysis by entering parenting self-efficacy as the predictor and father involvement as the criterion variable.

CHAPTER IV

RESULTS

The purpose of the current study was to explore factors related to father involvement among Asian American men. Key factors hypothesized to be associated with father involvement included acculturation, enculturation, gender role conflict, and parenting self-efficacy. This chapter outlines the statistical analysis procedures and results of this study, starting with the data exploration process, followed by preliminary analyses, and, lastly, the primary analyses directly related to each research question.

Exploratory Analysis

A total of 119 participants began the study survey; however, 18 participants did not complete the survey, resulting in a final sample of 101 participants. In order to retain as many usable cases as possible, all participants who completed the survey were included in the primary analyses, which included participants with young children (e.g., of preschool age) and those who did not self-identify as Asian American but as Asian. These participants were included, however, because recruiting occurred among an American sample of individuals of Asian descent. All analyses were conducted in SPSS v. 21. Significance was set at .05. The number of participants needed for the current study was determined based on a G*Power analysis (Version 3; Faul, Erdfelder, Lang, & Buchner, 2007) using a multiple regression with four predictor variables and one criterion variable. The analysis was also based on the following assumptions: power of .80, effect size $f^2 = 0.15$, and α (alpha) = .05. Through this analysis, it was determined that 85 participants were required to detect a moderate effect.

Sample Description

A summary of sample descriptive statistics is outlined in Table 1. As shown, the majority of participants (97.0%) reported living with their child and 85.1% described themselves as being Asian American. There were relatively diverse responses in terms of country of origin, and just fewer than half the sample (42.6%) reported that they were born in the United States. On average, participants were 40.65 years old ($SD = 7.90$) and worked an average of 44.64 hours per week ($SD = 10.56$).

Preliminary Analyses

Prior to conducting the primary analyses, preliminary analyses were conducted in order to assess the statistical assumptions of the primary analysis and to test the relationships (e.g., bivariate relationships) between the key variables to assess whether additional parameters needed to be controlled for in the primary analyses. The normality of the continuous items was examined through the mean-to-standard deviation ratio and through further examination of skewness and kurtosis (see Table 2). There was no evidence of violations of normality. Additionally, examination of individual responses yielded no significant outliers, defined as observed scores 2 standard deviations above the mean. As also shown in Table 2, reliability of composite scores were assessed using Cronbach's alpha (α). Reliability across all items was in the good-to-excellent range.

Table 1

Descriptive Statistics and Frequency for Participants Demographics

	N	%	
Reside with Child			
Yes	98	97.0	
No	3	3.0	
Identify as Asian-American			
Yes	86	85.1	
No	15	14.9	
Family Country of Origin			
China	27	26.7	
Korea	12	11.9	
Japan	18	17.8	
Philippines	7	6.9	
India	24	23.8	
Vietnam	4	4.0	
Pakistan	2	2.0	
Taiwan	2	2.0	
Cambodia	3	3.0	
Other	2	2.0	
Born in US			
Yes	43	42.6	
No	58	57.4	
Parents Born in US			
Yes	3	3.0	
No	98	97.0	
Grandparents in US			
Yes	1	1.0	
No	100	99.0	
	N	M	SD
Age	101	40.65	7.90
Hours Worked Per Week	101	44.64	10.56

Linearity and collinearity were assessed using Pearson's product moment correlations between continuous items, revealing significant relationships between related items. However, these relationships fell below the critical threshold (e.g., $r > .85$) that would suggest multicollinearity. Based on this evaluation of the data, there were no significant violations of the statistical assumptions related to the primary analyses. A summary of these correlations is outlined in Table 3. Further examination of potential multicollinearity was assessed in the primary analyses discussed below.

A series of bivariate analyses were conducted to assess the relationships amongst demographic variables, independent variables, and the outcome variable. To test these, tests of differences (e.g., t -test, analysis of variance [ANOVA]) were used to assess relationships between categorical and continuous variables. Crosstabulations with Pearson's chi-square were used to assess relationships between pairs of categorical variables. Lastly, Pearson's product moment correlations were used to assess relationships among the continuous variables. Results of these bivariate relationships yielded no significant or problematic associations that would need to be accounted for in the primary analyses.

Table 2

Descriptive Statistics for Study Variables and Reliability Analysis

	n	M	SD	Min	Max	α
AAMAS-CO	101	4.26	1.13	1.80	6.00	.948
AAMAS-EA	101	4.77	.77	2.53	6.00	.903
Gender Role Conflict						
Total	99	3.81	.84	1.43	5.81	.946
Success, Power, Control	99	4.03	.95	1.77	5.77	.896
Restrictive Emotionality	99	3.49	.94	1.00	5.70	.887
Restricted Affectionate	99	3.67	1.23	1.00	6.00	.902
Behavior Between Men						
Conflict Between Work	99	4.06	1.18	1.17	6.00	.910
- Family Relations						
Parent Self-Agency	99	5.06	1.00	2.60	7.00	.869
Father Involvement	101	5.12	.89	2.76	6.92	.930

Table 3

Pearson's Product Moment Correlations Among Predictors and Key Outcomes

	1	2	3	4	5	6
1 AAMAS-CO						
2 AAMAS-EA	-.594 ***					
3 Success, Power, Control	.147	-.063 *				
4 Restrictive Emotionality	-.065	-.297 *	.465 ***			
5 Restricted Affectionate Behavior Between Men	-.140	-.101	.433 ***	.788 ***		
6 Conflict Between Work - Family Relations	-.134	-.058	.384 ***	.602 ***	.515 ***	
7 Parent Self-Agency	.089	.088	-.159	-.246 *	-.177	-.368 ***

Note. * $p < .05$; ** $p < .01$; *** $p < .001$

Primary Analysis

To assess the predictors of father involvement, a multiple linear regression was conducted. Multiple linear regression analysis was used to predict a continuous outcome from sets of predictor variables. Assessment of the quality of the linear regression model was twofold. First, the overall model was tested for significance using an F test. A significant F test indicated that the set of predictor variables could account for a significant amount of the variance of the outcome variable. The measure of effect size associated with the omnibus model test is R^2 , which is an estimation of the total variance accounted for in the outcome by the entire set of predictors. Next, each individual predictor in the model was tested to see if it was significantly associated with the outcome when holding all other predictors in the model constant. Each predictor was tested using a t -test, and the measure of effect size for each individual predictor was the standardized beta coefficient. Standardized betas range from -1 to $+1$, with positive values being associated with increased outcome scores and negative values associated with a decrease in the outcome. The magnitude of this relationship was assessed by the absolute value of the coefficient, with scores closer to 1 having a stronger relationship. Similar to Pearson's product moment correlations coefficients, a standardized beta of 1.0 would indicate a perfect relationship between that predictor and the outcome.

As shown in Table 4, the overall regression model was significant, $F(7, 91) = 7.57, p < .001, R^2 = .368$, indicating that the set of predictor variables accounted for a significant amount of the variance in father involvement. Examination of multicollinearity through the tolerance and VIF scores yielded no evidence of multicollinearity among the predictor variables. Specific results of each predictor are discussed below, organized by research hypothesis.

Table 4

Summary of Multiple Linear Regression Predicting Father Involvement

	Unstandardized		Beta	<i>p</i>	95.0% CI		Tolerance	VIF
	β	<i>SE</i>			LL	UL		
AAMAS-CO	.152	.091	.197	.099	-.029	.333	.499	2.006
AAMAS-EA	.508	.139	.446	< .001	.231	.784	.465	2.152
Success, Power, Control	.051	.095	.055	.596	-.138	.240	.661	1.513
Restrictive Emotionality	.189	.154	.202	.224	-.117	.494	.256	3.913
Restricted Affectionate Behavior Between Men	-.168	.101	-.234	.098	-.368	.032	.354	2.828
Conflict Between Work - Family Relations	-.214	.083	-.286	.012	-.380	-.048	.558	1.793
Parent Self-Agency	.223	.080	.253	.006	.064	.381	.844	1.184

Note. Model Summary: $F(7, 91) = 7.57, p < .001, R^2 = .36$

Results by Research Hypothesis

1a. It was hypothesized that fathers who reported higher levels of acculturation would show higher levels of father involvement. AAMAS-EA scores were significantly and positively associated with father involvement ($Beta = .446, p < .001$), indicating that greater acculturation was associated with higher father involvement. These results provided support for the alternative hypothesis and the null hypothesis was rejected.

1b. It was hypothesized that fathers who reported higher levels of enculturation would show higher levels of father involvement. The results of this analysis indicated a trend towards significance ($p = .099$), suggesting that, with a larger sample size, the relationship between enculturation and father involvement could become significant (Pritschet, Powell, & Horne, 2016). Although AAMAS-CO scores and father involvement scores were not statistically significantly associated ($p = .099$), the results showed a trend toward higher AAMAS-CO scores being associated with greater father involvement ($Beta = .197$). Overall, these results may provide partial support for this hypothesis. It is possible that with a larger sample size, the association between AAMAS-CO and father involvement would become more significant. Given that the observed effect size for enculturation, expressed here as standardized beta, was a relatively weaker relationship, a larger sample may be needed to determine whether this relationship was statistically significant. That being said, however, measures of effect size are often independent from statistical significance, suggesting that this relatively weak relationship would likely not change in magnitude. Regardless of statistical significance, relationships of this magnitude may or may not have practical or clinical significance.

1c. It was hypothesized that fathers who reported higher levels of gender role conflict would show lower levels of father involvement.

Although Restrictive Affectionate Behaviors Towards Men was not significantly associated with father involvement, the results indicated a slight trend toward significance ($p = .098$), suggesting that with a larger sample size, the relationship between Restrictive Affectionate Behaviors Towards Men may become significant. Additionally, the results indicated a trend where greater Restrictive Affectionate Behaviors Toward Men was associated with lower involvement ($Beta = -.234$). Conflict Between Work and Family Relations was negatively and significantly related to father involvement ($Beta = -.286$), indicating that higher levels of CBWFR were associated with lower levels of father involvement. Success, Power, Control, and Restrictive Emotionality scores were not significantly associated with father involvement—all were $ps > .05$. These results provided partial support for this hypothesis, suggesting that various types of gender role conflict have differing impacts on father involvement.

1d. It was hypothesized that fathers with higher levels of parenting self-efficacy would show higher levels of father involvement. Parenting self-efficacy was significantly related to father involvement ($Beta = .253$, $p = .006$), with greater levels of parenting self-efficacy being related to high levels of father involvement. These results supported the alternative hypothesis, and the null hypothesis was rejected.

Summary

This chapter has outlined the statistical findings of the current study. Overall, the results were generally in support of the research hypotheses, with some partial support, as discussed above. The following chapter will discuss the relationship of the current study results to existing literature, the practical implications of these findings, the limitations of the current study, and directions for future research.

CHAPTER V

DISCUSSION

This chapter presents a summary of the research findings and discusses the relationship between the current study results and previous theory and research. Additionally, it includes implications for the field of mental health, addresses limitations of the current study, and provides suggestions for future research regarding factors that could impact Asian American fathers' involvement with children.

Summary of Findings and Relationship to Existing Literature

The current study used a cross-sectional survey design in which 101 participants who were Asian American fathers completed an online survey that included instruments to assess acculturation, enculturation, gender role conflict, parenting self-efficacy, and father involvement. The current study intended to answer the research question of whether acculturation, enculturation, gender role conflict, and parenting self-efficacy can predict the level of father involvement among Asian American fathers of school-age children.

The current study results were able to provide support for associations between acculturation, enculturation, gender role conflict, and parenting self-efficacy and father involvement. Findings specific to the impact of each predictor variable on the criterion variable are discussed below.

Acculturation and Father Involvement

It was hypothesized that fathers who report higher levels of acculturation would show higher levels of father involvement. Regression results showed that acculturation was significantly and positively associated with father involvement, indicating that fathers who are

more acculturated are more involved with their children. With regard to the impact of acculturation on father involvement, previous studies have shown mixed research findings.

For example, Jain and Belsky (1997) found a positive relationship between acculturation and father involvement in their study that examined the impact of acculturation on father involvement among Asian Indian immigrant families. Their study results showed that more acculturated fathers were more involved in fathering activities compared to less acculturated fathers. The current study's findings are consistent with Jain and Belsky's (1997) study, as both studies found a significant positive relationship between acculturation and father involvement. However, in another study, one with Korean fathers conducted by Kwon (2010), no significant relationship was found between acculturation and father involvement, indicating that acculturation was not related to father involvement among that sample. This inconsistency between the current study results and Kwon's (2010) findings could be due to differences in the population sampled and the instruments used to assess for father involvement. Future research may be needed to further determine whether or not a relationship between acculturation and father involvement exists.

A potential explanation of the results of the current study indicating that more acculturated Asian American fathers show higher levels of involvement with school-age children could be that fathers who are more acculturated feel more comfortable fulfilling fathering activities because they feel more confident in terms of their overall ability to parent their children in the context of the majority culture. The fathers' confidence, in terms of parenting, could also be related to their knowledge in regard to navigating the majority culture school system. It could also be related to the fathers' increased awareness of their responsibilities as parents based on the expectations of the majority culture, including help with schoolwork, encouraging children to

read, planning for their children's education, etc.

Another explanation for the positive association between acculturation and father involvement, as emphasized by Jain and Belsky (1997), could be that the responsibility of caretaking might fall significantly on the parents because of the absence of extended family, social support, and domestic help that they would have received if their relatives had also resided in the United States. With respect to the current study sample, the majority of the participants reported that their parents (97%) and their grandparents (99%) were not born in the United States; however, it was not known whether they currently reside in the U.S. and provide support with childcare. Additionally, changes in women's and men's relative positions of power and fathers' perceptions of gender norms due to the process of acculturation could contribute to more elevated levels of father involvement with children.

The current study used an instrument that assessed for acculturation and enculturation in order to gain a better understanding of how cultural factors related to both the majority culture and the culture of origin could influence fathers' involvement with children.

Enculturation and Father Involvement

It was also hypothesized that fathers who report higher levels of enculturation would show higher levels of father involvement. The current study results provided partial support for this hypothesis since enculturation was not significantly associated with father involvement; however, higher levels of enculturation did show a trend linking it with greater father involvement. It is possible that, with a larger sample size, the association between enculturation and father involvement would be significant. To the researcher's knowledge, there is no existing literature that has examined the direct relationship between enculturation and father involvement

with different ethnic groups. Therefore, the current study is exploratory in relation to assessing the relationship between enculturation and father involvement.

One possible explanation of the trend toward a positive relationship between enculturation and father involvement could be related to the theoretical concept of *ethnic socialization*, which has been broadly referred to as the transmission of information regarding one's ethnic background from adults to children. Examples of ethnic socialization include children's exposure, facilitated by parents, to cultural practices and efforts that instill pride and knowledge about ethnic culture (Huges et al., 2006; Nguyen, Wong, Juang, & Park, 2015).

Therefore, fathers who show higher levels of behavioral enculturation, indicating that they are knowledgeable about their ethnic culture (including its language, historical background, media, traditional food, etc.) might be able to establish a connection with their children by socializing them to the customs of their culture of origin. Additionally, Shin, Wong, and Maffini (2015) conducted a study with Asian Americans showing that perceived paternal behavioral enculturation was negatively related to family conflict. The authors of the study suggested that fathers' behavioral enculturation could be a buffer against family conflict because more enculturated fathers may connect with their children by attending cultural events as part of the process of socializing children to their culture of origin. Asian American fathers with higher levels of enculturation could foster their involvement with children through attending cultural events together, celebrating holidays, and engaging in activities that aim at teaching children about their culture of origin through reading books or watching movies in their native language.

In conclusion, the trend among Asian American fathers toward a positive relationship between the level of enculturation and father involvement with children could be related to the process of ethnic socialization within Asian American families.

Gender Role Conflict and Father Involvement

Another hypothesis proposed that fathers who report higher levels of gender role conflict would show lower levels of father involvement. Relationships between individual patterns of gender role conflict—including success, power, and competition (SPC), restricted emotionality (RE), restricted affectionate behavior between men (RABBM), conflict between work and family relations (CBWFR), and father involvement—were examined. The results indicated that higher levels of CBWFR were negatively and significantly associated with father involvement. In other words, Asian American fathers who experience less conflict between work and family relations are more involved with their children. Additionally, the relationship between RABBM and father involvement was not statistically significant; however, the results indicated a trend in which greater RABBM scores were associated with lower father involvement. Scores on SPC and RE were not significantly associated with father involvement.

Overall, the results provided partial support for the current study's hypothesis regarding the impact of GRC on father involvement, suggesting that various patterns of gender role conflict have different impact on father involvement. The current study is exploratory with regard to assessing for the relationship between GRC and father involvement because, based on the existing literature related to GRC, the association between GRC on father involvement has not been examined before. A theoretical explanation of the potential relationship between GRC and father involvement has been described in exiting literature, however. More specifically, O'Neil and Lujan (2010), along with emphasizing that there is a need for exploring how gender role conflict patterns relate to fathering, also stated that the overall hypothesis is that fathers' GRC may affect their abilities to engage in parenting effectively. The current study provides partial support for that hypothesis, as the current study results showed significant associations between

GRC domains and father involvement that are important to take into consideration when discussing the relationship between GRC and father involvement.

In terms of the current study's results, a possible explanation of the significant association between CBWFR and father involvement among Asian American fathers could be related to a culturally-derived view of the father's role mainly as that of a provider for their family and children. Therefore, Asian American fathers may dedicate much of their time and energy to their work obligations, thus experiencing difficulty balancing work and family life. Those restrictions on balancing work and family relations can result in feeling stressed and overworked or even experiencing health problems, which could further hinder fathers' involvement with children because of their limited participation in various parenting activities, including leisure activities.

Parenting Self-Efficacy and Father Involvement

Consistent with the researcher's hypothesis, parenting self-efficacy was significantly associated with father involvement, with greater levels of self-efficacy being related to higher levels of father involvement. Therefore, Asian American fathers who evaluate themselves as being more competent in terms of their abilities to be successful parents are more involved with their children. This finding, in regard to the relationship between parenting self-efficacy and father involvement, is consistent with the results of another study conducted with fathers in Hong Kong (Kwong, Ling, Leung, & Li, 2013), which showed that parenting self-efficacy was a significant predictor of father involvement.

Additional Significant Findings Beyond Hypotheses Testing

When considering the current study's results beyond its research questions and hypotheses, the findings indicated that parenting self-efficacy was significantly associated with

two patterns of GRC: more specifically, RE and CBWFR. The results showed that higher levels of parenting self-efficacy were associated with lower restrictive emotionality and lower levels of conflict between work and family relations. These results of the current study are consistent with a previous study (Alexander, 1999) on the relationship between RE and parenting self-efficacy, since both studies found that RE was significantly and negatively related to parenting self-efficacy. Overall, those findings are consistent with a theoretical statement made by O'Neil and Lujan (2010) suggesting that the CBWFR, which reflects restrictions balancing work and family relations resulting in overwork, stress and lack of leisure and relaxation, is a critical issue to be resolved because stress and fatigue do not contribute to effective parenting. Furthermore, O'Neil and Lujan (2010) stated that restriction of affectionate behavior and expression of feelings could potentially create emotional and physical distance between fathers and children, in part due to fathers' difficulty expressing and openly processing feelings with their children.

Moreover, the current study's findings indicate that RE and acculturation were negatively and significantly associated, indicating that fathers who reported higher levels of acculturation experienced less gender role conflict, specifically in the RE domain of GRC. This result is consistent with the findings of another study conducted with Asian American men by Kim et al. (1996), which showed that higher scores on acculturation were associated with lower scores on RE.

Overall, the results of the current study, beyond hypotheses testing, suggest that GRC, more specifically CBWFR, and parenting self-efficacy are significantly associated with father involvement Among Asian American fathers. The present study results also indicate that acculturation is positively and significantly associated with father involvement and negatively associated with GRC, more specifically RE.

Implications for Clinical Practice

The findings of the current study added substantive information to the existing literature on the factors that influence Asian American fathers' involvement with school-age children. Professionals working with Asian American families may benefit from assessing for the various factors related to Asian American fathers' involvement with children that were highlighted in this study. Psychologists, counselors, social workers, and other mental health professionals working with this population may also benefit from utilizing a strength-based approach in their work with Asian American fathers by validating their experiences in a cultural context and raising their awareness of the factors associated with increased levels of father involvement.

Based on the current study's findings, it can be concluded that gaining an increased understanding of the role of acculturation and enculturation in fathers' involvement is integral to counseling Asian American fathers. In clinical settings, therapists and clients can explore how acculturation and enculturation variables affect fathers' perceptions of their roles as fathers and also their fathering attitudes and practices. Based on Asian American fathers' adherence to different cultural values and fathering practices, they may approach fathering and, therefore, their involvement with children in unique ways. For that reason, it is imperative for therapists to not make assumptions regarding the involvement of Asian American fathers with their children, but rather to explore their individual experiences in cultural context and help those fathers understand the connection between their views on parenting and their cultural identity.

Moreover, as suggested by O'Neil and Lujan (2010), therapists can assist fathers in reconciling conflicting values about fathering in terms of their cultural identities. O'Neil and Lujan also emphasized that cultural factors that promote or hinder father involvement need to be understood in the context of the overall societal demands placed on men. This relates with the

current study's findings regarding the relationship between GRC and father involvement among Asian American fathers, more specifically CBWFR. Since the current findings suggest that Asian American fathers who experience higher levels of conflict between work and family relations show lower levels of involvement with children, the assessment of men's patterns of GRC could potentially become a part of the therapy process with fathers. The conflict between work and family relations can be considered a significant factor that can impede father involvement. The process of identifying GRC with Asian American fathers in therapy settings could help to facilitate a discussion and encourage fathers to emotionally disclose their personal experiences as fathers in the cultural context.

In summary, addressing GRC in therapy can allow men to gain more awareness of any GRC patterns that may influence their involvement with their children and make changes that are aligned with their personal goals for therapy related to their involvement with children.

Lastly, the current findings have implications for psychoeducational programs for fathers. The results indicated that father involvement among Asian American fathers was associated with parenting self-efficacy and acculturation. Furthermore, acculturation was associated with self-efficacy, which could suggest that more acculturated fathers are more likely to believe in their ability to parent effectively and, therefore, to be more involved with their children. Parenting self-efficacy is more likely to be higher among fathers who have the opportunity to gain information regarding effective fathering practices and positive effects of father involvement on children. Therefore, it would be important that psychoeducational programs reach out to Asian American fathers who show lower levels of acculturation through culturally affiliated organizations that are more likely to attract fathers of Asian descent. It would also be imperative that psychoeducational programs for fathers are described in positive terms, conveying the

message that men of Asian descent have many personal strengths as fathers and emphasizing the important role of fathers in children's lives.

Limitations

Despite numerous strengths of the current study, several limitations need to be addressed. Foremost, measuring levels of father involvement was merely based on the fathers' reports. In general, when participants provide data through self-reports, there is a tendency for overestimation (Coley & Morris, 2002; Wical & Doherty, 2005). It is important to note that social desirability might have affected the way participants answered questions while filling out the survey.

Additionally, due to the cross-sectional nature of the current study, the results do not provide information regarding fathers' involvement with children across time but, rather, at one specific point in time. Therefore, pertinent longitudinal studies are needed, especially if societal attitudes and norms regarding father roles change with time.

Another limitation is that the study used a convenience sample due to the fact that it looked at the very specific population of Asian American fathers of school-age children who had access to an online survey in order to participate in the study. When considering the current study results, it is important to be cognizant of self-selection bias and mindful that the study results do not generalize to a larger population of Asian American fathers and are only specific to the current study's sample.

Additionally, the sample size may have impacted the significance of the findings in the current study. While sample recruitment was based on a priori power analysis, certain results of the study found weaker effect sizes, suggesting that a larger sample may be needed in order to better assess the significance of weaker relationships. For example, although certain relationships

in the current study were non-significant, results pertaining to those relationships indicated trends toward significance. Therefore, it is possible that, with a larger sample size, those relationships would be significant.

Lastly, because the current study was correlational in nature and did not involve any manipulation of variables, casual relationships or directional effects between variables cannot be concluded based on the current study results.

Recommendations for Future Research

As addressed in the limitations section, the current study was based solely on the fathers' self-reports; thus, future studies should include reports of spouses and children in order to assess for their perceptions of fathers' involvement with children. When assessing for perceptions of father involvement among fathers, children and spouses would help to address response bias. To address the methodological limitation of only relying on participants' self-reports when collecting data, it would be beneficial to utilize other methods, such as direct observations of fathering behaviors or interviews, in order to minimize the impact of social desirability as one of the potential factors influencing fathers' responses.

Additionally, the current study used a cross-sectional design in order to examine factors that may influence Asian American fathers' involvement with their school-age children. Therefore, future studies focusing on father involvement need to utilize longitudinal methodologies to gain a better understanding of any patterns of father involvement at different points in time. It is recommended that future studies examine whether variations in a child's age, a child's gender, or the number of children have differential impacts on father involvement. It would also be desirable to assess for fathers' perceptions of gender norms in order to gain more insight into the relationship between their perceptions of gender norms, gender role conflict, and

father involvement, which could shed some light on the mediating role of perceptions of gender norms on the relationship between gender role conflict and father involvement. Banchevsky and Park (2016) conducted a study with findings showing that mothers and fathers were viewed as becoming more similar in their roles and traits from the past to the present and into the future. Those findings suggest that father's perception of gender norms can be influenced by changes in general societal attitudes over time. Therefore, future research should utilize a longitudinal design for examining fathers' involvement with children.

Given the fact that the current study is the first known study to address the association between gender role conflict and father involvement, as well as enculturation and father involvement among Asian American fathers, further research will be needed to confirm the current study's results. Future studies may need to use a larger sample size in order to obtain results that represent more significant relationships, since the sample size may have impacted the significance of the findings of the current study.

Overall, the results of the current study suggest that the predictor variables can impact, in various degrees, the level of father involvement with their children among Asian American fathers. Future studies should attempt to gain a better understanding of how acculturation, enculturation, gender role conflict, parenting self-efficacy, and father involvement moderate and mediate the relationships between each other.

Summary and Conclusions

In summary, the results of the current study support the primary hypothesis that was stated in Chapter I, predicting that acculturation, enculturation, gender role conflict and parenting self-efficacy can impact Asian American fathers' involvement with children. The current study provides empirical support showing that several factors are related to higher levels of father

involvement among this population. Additionally, the current study served as an initial step in exploring the relationship between gender role conflict and father involvement in general. More importantly, the current study results showed a significant relationship between one of the patterns of gender role conflict—specifically, CBWFR—and father involvement, thus providing evidence for the theoretically hypothesized association between gender role conflict and father involvement.

Furthermore, the current study findings related to the impact of acculturation, gender role conflict, and parenting self-efficacy on father involvement illustrated the importance of assessing for those factors as part of the process of planning and implementing therapeutic interventions with Asian American fathers. Future studies should continue to examine factors related to father involvement among Asian American fathers and also explore the interrelationships among factors that are associated with higher levels of father involvement with this population and other ethnic groups.

References

- Alexander, P.E. (1999). The relationship between masculinity ideology and gender role conflict to parenting and marital issues. (Doctoral dissertation, University of Missouri-Columbia). *Dissertation Abstracts International*, 59, 3678.
- Ancheta, A. N. (1998). *Race, rights, and the Asian American experience*. New Brunswick, NJ: Rutgers University Press.
- Banchefsky, S., & Park, B. (2016). The “new father”: Dynamic stereotypes of fathers. *Psychology of Men and Masculinity*, 17, 103-107.
- Bandura, A. (1997). *Self-efficacy: The exercise of control*. New York: Freeman.
- Berry, J. W. (1980). Acculturation as varieties of adaptation. In A. M. Padilla (Ed.), *Acculturation: Theory, models, and some new findings* (pp. 9-25). Boulder, CO: Westview.
- Berry, J. W., Trimble, J., & Olmeda, E. (1986). The assessment of acculturation. In W. J. Lonner & J. W. Berry (Eds.), *Field methods in cross-cultural research* (pp. 291-324). London: Sage.
- Berry, J. W. (1997). Immigration, acculturation, and adaptation. *Applied Psychology: An International Review*, 46, 5-34.
- Berry, J. W. (2003). Conceptual approaches to acculturation. In K. M. Chun, P. B. Organista & G. Marin (Eds.), *Acculturation: Advances in theory, measurement, and applied research* (pp. 17-37). Washington, DC: American Psychological Association.
- Berry, J. W. (2006). Contexts of acculturation. In D. L. Sam & J. W. Berry (Eds.), *Cambridge handbook of acculturation psychology* (pp. 27-42). New York, NY: Cambridge University Press.

- Bronte-Tinkew, J., Carrano, J., Horowitz, A., & Kinukawa, A. (2008). Involvement among resident fathers and links to infant cognitive outcomes. *Journal of Family*, 29, 1211-1244.
- Cabrera, N. J., & Garcia-Coll, C. G. (2004). Latino fathers: Uncharted territory in need of much exploration. In M.E. Lamb (Ed.), *The role of the father in child development* (4th ed., pp. 98-120). Hoboken, NJ: Wiley.
- Cabrera, N. J., Tamis-LeMonda, C. S., Bradley, R. H., Hofferth, S., & Lamb, M. E. (2000). Fatherhood in the twenty-first century. *Child Development*, 71, 127-136.
- Cabrera, N., Shannon, J., West, J., & Brooks-Gunn, J. (2006). Parental interactions with Latino infants: Variation by country of origin and English proficiency. *Child Development*, 74, 1190-1207.
- Campi, A. J. (2005). *Closed borders and mass deportations: The lessons of the Barred Zone Act*. Washington, DC: American Immigration Law Foundation.
- Capps, R. C., Bronte-Tinkew, J. & Horowitz, A. (2010). Acculturation and father engagement with infants among Chinese- and Mexican-origin immigrant fathers. *Fathering*, 8, 61-92.
- Chae, M. H., & Chae, C. Y. (2010). Asian American men and fatherhood: An ecological systems perspective. In W. M. Liu, D. K. Iwamoto & M. H. Chae (Eds.), *Culturally responsive counseling with Asian American men* (pp. 109-123). New York: Routledge.
- Chao, R. K. (2000). The parenting of immigrant Chinese and European American mothers: Relations between parenting styles, socialization goals, and parental practices. *Journal of Applied Developmental Psychology*, 21, 233-248.
- Chao, R., & Tseng, V. (2002). Parenting of Asians. In M. H. Bornstein (Ed.), *Handbook of parenting: Social conditions and applied parenting* (2nd ed., pp. 59-93). Mahwah, NJ: Lawrence Erlbaum Associates.

- Chan, S. (1991). *Asian Americans: An interpretive history*. New York: Twayne.
- Chan, J. W. (1998). Contemporary Asian American men's issues. In L. R. Hirabayashi (Ed.), *Teaching Asian America: Diversity and the problem of community issues* (pp. 93–102). Lanham, MD: Rowman and Littlefield Publishers.
- Chua, P., & Fujino, D. C. (1999). Negotiating new Asian American masculinities: Attitudes and gender expectations. *Journal of Men's Studies*, 7, 391-413.
- Chun, K. M., & Akutsu, P. D. (2003). Acculturation among ethnic minority families. In K. M. Chun, P. B. Organista, & G. Marin (Eds.), *Acculturation: Advances in theory, measurement, and applied research* (pp. 95-119). Washington, DC: American Psychological Association.
- Chun, K. M., Organista, P. B., & Marin, G. (2003). *Acculturation: Advances in theory, measurement, and applied research*. Washington, DC: American Psychological Association.
- Chung, R. H. G., Kim, B. S. K., & Abreu, J. M. (2004). Asian American multidimensional Acculturation scale: Development, factor, analysis, reliability, and validity. *Cultural Diversity and Ethnic Minority Psychology*, 10, 66-80.
- Coleman, P. K., & Karraker, K. H. (2000). Parenting self-efficacy among mothers of school-aged children: Conceptualization, measurement, and correlates. *Family Relations*, 49, 13-24.
- Coley, R. L., & Morris, J. E. (2002). Comparing father and mother reports of father involvement among low-income minority families. *Journal of Marriage and Family*, 64, 982–997.
- Costigan, C. L., & Koryzma, C. M. (2011). Acculturation and adjustment among immigrant Chinese parents: Mediating role of parenting efficacy. *Journal of Counseling Psychology*,

58, 183-196. doi:10.1037/a0021696

- Cuellar, I., Arnold, B., & Maldonado, R. (1995). Acculturation rating scale for Mexican Americans-II: A revision of the original ARMSA scale. *Hispanic Journal for Behavioral Sciences, 17*, 275-304.
- Day, R. D. & Lamb, M. E. (2004). Conceptualizing and measuring father involvement: Pathways, problems, and progress. In R. D. Day and M. E. Lamb (Eds.), *Conceptualizing and measuring father involvement* (pp. 1-13). Mahwah, NJ: Lawrence Erlbaum Associates.
- DeFranc, W., & Mahalik, J. R. (2002). Masculine gender role conflict and stress in relation to parental attachment and separation. *Psychology of Men and Masculinity, 3*, 51-60.
- Dinh, K., & Nguyen, H. (2006). The effects of acculturative variables on Asian American parent-child relationships. *Journal of Social and Personal Relationships, 23*, 407-426.
- Dinh, K.T., Roosa, M. W., Tien, J., & Lopez, A. A. (2002). The relationship between acculturation and problem behavior proneness in a Hispanic youth sample: A longitudinal mediation model. *Journal of Abnormal Child Psychology, 30*, 295-309.
- Dumka, L. E., Stoerzinger, H. D., Jackson, K. M., & Roosa, M. W. (1996). Examination of the cross-cultural and cross-language equivalence of the Parenting Self-Agency Measure. *Family Relations, 45*, 216-222. doi:10.2307/585293
- Espiritu, Y. L. (1997). *Asian American women and men: Labor, laws, and love*. Thousand Oaks, CA: Sage.
- Faul, F., Erdfelder, E., Lang, A.G. and Buchner, A. (2007). G*Power 3: A flexible statistical power analysis program for the social, behavioral, and biomedical sciences. *Behavior*

Research Methods, 39, 175-191.

- Flouri, E. (2004). Correlates of parents' involvement with their adolescent children in restructured and biological two-parent families: The role of child characteristics. *International Journal of Behavioral Development*, 28, 148–156.
- Glass, J., & Owen, J. (2010). Latino fathers: The relationship among machismo, acculturation, ethnic identity, and paternal involvement. *Psychology of Men and Masculinity*, 11, 251-261. doi: 10.1037/a0021477
- Hawkins, A. J., & Palkovitz, R. (1999). Beyond ticks and clicks: The need for more diverse and broader conceptualizations and measures of father involvement. *Journal of Men's Studies*, 8, 11-32.
- Hawkins, A. J., Bradford, K. P., Christiansen, S. L., Palkovitz, R., Day, R. D., & Call, R. A. (2002). The inventory of father involvement: A pilot study of a new measure of father involvement. *Journal of Men's Studies*, 10, 183–196.
- Holmes, E. K., & Huston, A. C. (2010). Understanding positive father–child interaction: Children's, fathers', and mothers' contribution. *Fathering*, 8, 203–225.
- Hughes, D., Rodriguez, J., Smith, E. P., Johnson, D. J., Stevenson, H. C., & Spicer, P. (2006). Parents' ethnic-racial socialization practices: A review of research and directions for future study. *Developmental Psychology*, 42, 747–770.
- Hulei, E., Zevenbergen, A. A., & Jacobs, S. C. (2006). Discipline behaviors of Chinese American and European American mothers. *Journal of Psychology*, 140, 459-475.
- Hune, S. (2001). Asian American studies and Asian studies: Boundaries and borderlands of

- ethnic studies and area studies. In Butler, J. E. (Ed), *Color-line to Borderlands: The Matrix of American Ethnic Studies* (pp. 227-239). Seattle: University of Washington Press.
- Hwang, W., Wood, J. J., & Fujimoto, K. (2010). Acculturative family distancing (AFD) and depression in Chinese American families. *Journal of Counseling and Clinical Psychology, 78*, 655-667.
- Jacobs, J. N., & Kelley, M. L. (2006). Predictors of paternal involvement in childcare in dual-earner families with young children. *Fathering, 4*, 23-47.
- Jain, A., & Belsky, J. (1997). Fathering and acculturation: Immigrant Indian families with young children. *Journal of Marriage and Family, 59*, 873-883.
- Julian, T. W., McKenry, P. C., & McKelvey, M. W. (1994). Cultural variations in parenting: Perceptions of Caucasian, African-American, Hispanic, and Asian-American parents. *Family Relations, 43*, 30-37.
- Kim, B. S. K. (2008). Acculturation and enculturation. In F. T. L. Leong, A. G. Inman, A. Ebreo, L. Yang, L. Kinoshita, and M. Fu (Eds.), *Handbook of Asian American psychology* (2nd Ed., pp. 141-158). Thousand Oaks, CA: Sage.
- Kim, B. S. K., & Omizo, M. M. (2010). Behavioral enculturation, psychological functioning, and help-seeking attitudes among Asian American adolescents. *Asian American Journal of Psychology, 1*, 175-185.
- Kim, E. J., O'Neil, J. M., & Owen, S. V. (1996). Asian-American men's acculturation and gender-role conflict. *Psychological Reports, 79*, 95-104.
- Kiselica, M. S., & Pfaller, J. P. (1993). Helping teenage parents: The independent and collaborative roles of counselor educators and school counselors. *Journal of Counseling*

- and Development*, 72, 42-48.
- Koh, J. B., Shao, Y., & Wang, Q. (2009). Father, mother and me: Parental value orientations and child self-identity in Asian American immigrants. *Sex Roles*, 60, 600-610.
- Kwon, Y. (2010). Paternal involvement within contexts: Ecological examination of Korean fathers in Korea and in the U.S. *International Journal of Human Ecology*, 11, 67-85.
- Kwok, S. Y. C. Y., Ling, C. C. Y., Leung, C. L. K., & Li, J. C. M. (2013). Fathering self-efficacy, marital satisfaction, and father involvement in Hong Kong. *Journal of Child and Family Studies*, 22, 1051-1060. doi:10.1177/1367493506067882
- Lamb, M. E. (2000). The history of research on father involvement: An overview. *Marriage & Family Review*, 29, 23-42.
- Lamb, M. E. (Ed.). (2010). *The role of the father in child development* (5th ed.). Hoboken, NJ: Wiley.
- Lamb, M. E., Pleck, J. H., Charnov, E. L., & Levine, J. A. (1985). Paternal behavior in humans. *American Psychologist*, 25, 883-894.
- Lamb, M., & Bougher, L. (2009). How does migration affect mothers' and fathers' roles within their families? Reflections on some recent research. *Sex Roles*, 60, 611-614.
- Lee, M. (2004). Acculturative experiences of Korean-Americans: Exploring self-concept, learning style, and the identification of giftedness at the microlevel and the macrolevel contexts (Doctoral dissertation, University of Connecticut, 2004). *Dissertation Abstracts International*, 65(06), 2088. (UMI No. 3138389).
- Lee, C. S., & Doherty, W. J. (2007). Marital satisfaction and father involvement during the transition to parenthood. *Fathering*, 5, 75-96.
- Leupp, G. P. (1995). *Male colors: The construction of homosexuality in Tokugawa Japan*.

- Berkeley: University of California Press.
- Leong, F. T. L., Ebreo, A., Kinoshita, L., Inman, A. G., Yang, L. H., & Fu, M. (Eds.). (2007). *Handbook of Asian American psychology* (2nd Ed.). Thousand Oaks, CA: Sage.
- Levant, R. F., & Richmond, K. (2007). A review of research on masculinity ideologies using the Male Role Norms Inventory. *Journal of Men's Studies*, 15, 130-146.
- Lewis, C., & Lamb, M. E. (2003). Fathers' influences on children's development: The evidence from two-parent families. *European Journal of Psychology of Education*, 18, 211-228.
- Lin, C. C., & Fu, V. R. (1990). A comparison of child rearing practices among Chinese, immigrant Chinese, and Caucasian-American parents. *Child Development*, 61, 429-433.
- Liu, W. M. (2002). Exploring the lives of Asian American Men: Racial identity, male role norms, gender role conflict, and prejudicial attitudes. *Psychology of Men & Masculinity*, 3, 107-118.
- Liu, W. M., & Chang, T. (2007). Asian American masculinities. In F. T. L. Leong, A. G. Inman, A. Ebro, L.H. Yang, L. Konoshita, & M. Fu (Eds.), *Handbook of Asian American psychology* (2nd ed., pp. 197-211). Thousand Oaks, CA: Sage.
- Liu, M. W., & Iwamoto, D, K. (2006). Asian American men's gender role conflict: The role of Asian values, self-esteem, and psychological distress. *Psychology of Men and Masculinity*, 7, 153-164. doi:10.1037/1524-9220.7.3.153
- Mahalik, J. R. (2001). Cognitive therapy for men. In G. R. Brooks & G. E. Good (Eds.), *The new handbook of psychotherapy and counseling with men: A comprehensive guide to settings, problems, and treatment approaches* (Vol. 2, pp. 544-564). San Francisco CA: Jossey-Bass.
- Marin, G., & Gamba, R .J. (1996). A new measurement of acculturation for Hispanics: The

- Bidimensional Acculturation Scale for Hispanics (BAS). *Hispanic Journal of Behavioral Sciences*, 18, 297-316.
- Marsiglio, W., Amato, P., Day, R. D., & Lamb, M. E. (2000). Scholarship on fatherhood in the 1990s and beyond. *Journal of Marriage and the Family*, 62, 1173-1191.
- McBride, B. A., Brown, G. L., Bost, K. K., Shin, N., Vaughn, B., & Korth, B. (2005). Paternal identity, maternal gatekeeping, and father involvement. *Family Relations*, 54, 360-372.
- McMahon, T. J., Winkel, J. D., & Luthar, S. S. (2000). Gender role conflict, drug dependence, and fatherhood: A competitive analysis. In J. M. O'Neil & G. E. Good (Chairs), *Gender role conflict in the year 2000: Innovative directions* (pp. 8-16). Symposium conducted at the American Psychological Association, Washington, DC.
- Mok, T. A. (1998). Getting the message: Media images and stereotypes and their effect on Asian Americans. *Cultural Diversity and Mental Health*, 4, 185-202.
- Murdock, K. L. (2013). An examination of paternal self-efficacy among mothers and fathers. *Psychology of Men and Masculinity*, 3, 314-323.
- Nguyen, C. P., Wong, Y. J., Juang, L., & Park, I. (2015). Pathways among Asian Americans' family ethnic socialization, ethnic identity, and psychological well-being: A multigroup mediation model. *Asian American Journal of Psychology*, 6, 273-280.
- Okihiro, G. Y. (1994). *Margins and mainstreams: Asians in American history and culture*. Seattle, WA: University of Washington Press.
- Omi, M., & Winant, H. (1994). *Racial formation in the United States: From the 1960s to the 1990s*. New York: Routledge.
- O'Neil, J. M. (1981). Male sex-role conflicts, sexism, and masculinity: Implications for men, women, and the counseling psychologist. *Counseling Psychologist*, 9, 61-80.

- O'Neil, J. M. (2006). Helping Jack heal his emotional wounds using the gender role conflict diagnostic schema. In M. Englar-Carlson & M. A. Stevens (Eds.), *In the therapy room with men: A casebook about psychotherapeutic process and change with male clients* (pp. 259-284). Washington, DC: American Psychological Association.
- O'Neil, J. M. (2008). Summarizing twenty-five years of research on men's gender role conflict using the Gender Role Conflict Scale: New research paradigms and clinical implications. *The Counseling Psychologist*, 36, 358-445.
- O'Neil, J. M., Helms, B., Gable, R., David, L., & Wrightsman, L. (1986). Gender Role Conflict Scale (GRCS): College men's fear of femininity. *Sex Roles*, 14, 335-350.
- O'Neil, J. M., Good, G. E., & Holmes, S. E. (1995). Fifteen years of theory and research on men's gender role conflict: New paradigms for empirical research. In R. Levant & W. Pollack (Eds.), *A new psychology of men* (pp. 164-206). New York, NY: Basic Books.
- O'Neil, J. M. (2010). Is criticism of generic masculinity, essentialism, and positive-healthy-masculinity a problem for the psychology of men? *Psychology of Men & Masculinity*, 11, 98-106.
- O'Neil, J. M., & Lujan, M. L. (2010). An assessment paradigm for fathers in therapy using gender role conflict theory. In C. Z. Oren & D. C. Oren (Eds.), *Counseling fathers* (pp. 49-71). New York: Taylor & Francis.
- O'Neil, J. M., & Crapser, B. (2011). Using the psychology of men and gender role conflict theory to promote comprehensive service delivery for college men: A call to action. In J. Laker & T. Davis (Eds.), *Masculinities in higher education: Theoretical and practical considerations* (pp. 16-49). New York, NY: Routledge.
- O'Neil, J. M., Helms, B., Gable, R., David, L., & Wrightsman, L., (1986). Gender role conflict

- scale: College men's fear of femininity. *Sex Roles*, 14, 335–350.
- Palkovitz, R. (1997). Reconstructing “involvement”: Expanding conceptualizations of men's caring in contemporary families. In A. J. Hawkins & D. C. Dollahite (Eds.), *Generative fathering: Beyond deficit perspectives* (pp. 200-216). Thousand Oaks, CA: Sage
- Palkovitz, R. (2002). *Involved fathering and men's adult development: Provisional balances*. Mahwah, NJ: Lawrence Erlbaum Associates.
- Park, S. P., Vo, L. P., & Tsong, Y. (2009). Family affection as a protective factor against the negative effects of perceived Asian values gap on the parent-child relationship for Asian American male and female college students. *Cultural Diversity and Ethnic Minority Psychology*, 15, 18-26.
- Pleck, J. H., & Masciadrelli, B. P. (2004). Paternal involvement by U.S. residential fathers: Levels, sources, and consequences. In M.E. Lamb (Ed.), *The role of the father in child development* (4th ed., pp. 222-271). New York, NY: Wiley.
- Pleck, J. H., & Stueve, J. L. (2004). A narrative approach to paternal identity: The importance of parental identity “Conjointness.” In R. D. Day & M. E. Lamb (Eds.), *Conceptualizing and measuring father involvement* (pp. 83-107). Mahwah, NJ: Lawrence Erlbaum Associates.
- Pritschet, L., Powell, D., & Horne, Z. (2016). Marginally significant effects as evidence for hypotheses: Changing attitudes over four decades. *Psychological Science*, 27, 1036-1042.
- Radin, N. (1982). *The paternal involvement in child care index*. Ann Arbor, MI: University of Michigan School of Social Work.
- Rane, T. R., & McBride, B. A. (2000). Identity theory as a guide to understanding fathers' involvement with their children. *Journal of Family Issues*, 21, 347-366.

- Reeves, T., & Bennett, C. (2003). The Asian and Pacific Islander Population in the United States: March 2002 (U.S. Census Bureau Current Population Report No. P20-540). Washington, DC: Government Printing Office.
- Pierce, T., Boivin, M., Frenette, E., Forget-Dubois, N., Dionne, G., & Tremblay, R. E. (2010). Maternal self-efficacy and hostile-reactive parenting from infancy to toddlerhood. *Infant Behavior & Development: An International & Interdisciplinary Journal*, 33, 149–158. doi:10.1016/j.infbeh.2009.12.005
- Roggman, L. A., Fitzgerald, H. E., Bradley, R. R., and Raikes, H. (2002). Methodological measurement and design issues in studying fathers: An interdisciplinary perspective. In C. S. Tamis-LeMonda & N. Cabrera (Eds.), *Handbook of Father Involvement* (pp. 1-30). New Jersey: Lawrence Erlbaum Associates.
- Rudman, F. W. (2009). Constructs, measurements, and models of acculturation and acculturative stress. *International Journal of Intercultural Relations*, 33, 106-123.
- Sabatier, C. (2008). Ethnic and national identity among second-generation immigrant adolescents in France: The role of social context and family. *Journal of Adolescence*, 31, 185-205.
- Sabatier, C., & Berry, J. (2007). The role of family acculturation, parental style, and perceived discrimination in the adaptation of second generation immigrant youth in France and Canada. *European Journal of Developmental Psychology*, 5, 159-185.
- Schwartz, S. J., Unger, J. B., Zamboanga, B. L., & Szapocznik, J. (2010). Rethinking the concept of acculturation: Implications for theory and research. *American Psychologist*, 65, 237-251.
- Sevigny, P. R., & Loutzenhiser, L. (2010). Predictors of parenting self-efficacy in mothers and

- fathers of toddlers. *Child: Care, Health and Development*, 36, 179–189.
- Shek, D. (2007). A longitudinal study of perceived differences in parental control and parent-child relational qualities in Chinese adolescents in Hong Kong. *Journal of Adolescent Research*, 22, 156-188.
- Shin, M., Wong, Y. J., & Maffini, C. S. (2015). Correlates of Asian American emerging adults' perceived parent-child cultural orientations: Testing a bilinear and bidimensional model. *Asian American Journal of Psychology*. Advance online publication. <http://dx.doi.org/10.1037/aap0000035>
- Shwalb, D. W., Nakazawa, J., Yamamoto, T., & Hyun, J. H. (2004). Fathering in Japanese, Chinese, and Korean cultures: A review of the research literature. In M.E. Lamb (Ed.), *The role of the father in child development* (4th ed., pp. 146-181). Hoboken, NJ: Wiley.
- Sodowsky, G. R., Kwan, K. K., & Pannu, R. (1995). Ethnic identity of Asians in the United States. In J. G. Ponterotto, J. M. Casas, L. A. Suzuki, & C. M. Alexander (Eds.), *Handbook of multicultural counseling* (pp. 123-154). Thousand Oaks, CA: Sage
- Stephenson, M. (2000). Development of validation of Stephenson Multigroup Acculturation Scale (SMAS). *Psychological Assessment*, 12, 77–88.
- Suzuki, B. H. (2002). Revisiting the model minority stereotype: Implications for student affairs practice and higher education. In M. K. McEwen, C. M. Kodama, A. N. Alvarez, S. Lee, & C. T. H. Liang (Eds.), *Working with Asian American college students* (New Directions for Student Services no. 97, pp. 21-32). San Francisco CA: Jossey-Bass.
- Takaki, R. (1990). *Iron cages: Race and culture in 19th century America*. New York, NY: Oxford University Press.
- Takaki, R. (1993). *A different mirror: A history of multicultural America*. New York, NY: Little,

Brown and Company.

- Teti, D. M., & Gelfand, D. M. (1991). Behavioral competence among mothers of infants in the first year: The mediational role of maternal self-efficacy. *Child Development, 62*, 918–929. doi:10.2307/1131143
- Townsend, N. (2002). Cultural contexts of father involvement. In C. S. Tamis-LeMonda, & N. Cabrera (Eds.), *Handbook of father involvement: Multidisciplinary perspectives* (pp. 249–277). Mahwah, NJ: Lawrence Erlbaum Associates.
- Tsai, J. L., Ying, Y., & Lee, P. A. (2000). The meaning of “being Chinese” and “being American”: Variation among Chinese American youth. *Journal of Cross-Cultural Psychology, 31*, 302–332.
- Wester, S. R. (2007). Male gender role conflict and multiculturalism: Implications for counseling psychology. *The Counseling Psychologist, 36*, 294–319.
- Wical, K. A., & Doherty, W. J. (2005). How reliable are fathers’ reports of involvement with their children? A methodological report. *Fathering: A Journal of Theory, Research, and Practice about Men as Fathers, 3*, 81–91. doi:10.3149/fth.0301.81

Appendix A. Demographic Information

1. What is your age? _____
2. What is the age of your child (children)? _____
3. Do you currently reside with your child (children)? Yes / No
4. Do you identify as Asian American: Yes / No

If not:

- a) Do you identify as Asian? Yes/No

5. What is your family's country of origin:

- 1) China 2) Korea 3) Japan 4) Philippines 5) India 6) Vietnam 7) Pakistan
- 8) Taiwan 9) Cambodia 10) Other

6. Were you born in the United States? Yes / No

If not:

- a) How old were you when you moved to the United States? _____

7. Were your parents born in the United States? Yes / No
8. Were your grandparents born in the United States? Yes / No
9. How many hours per week do you work outside of home? _____

Appendix B. **Inventory of Father Involvement (IFI-26)**

(Hawkins et al., 2002)

Now think of your experience as a father over the past twelve months. Please rate how good of a job you think you did as a father on each of the items listed below. If an item is not applicable to your situation, circle "NA" for not applicable.

		VERY POOR											EXCELLENT	
a.	attending events your children participate in (sports, school, church events).	.....	0	1	2	3	4	5	6				NA	
b.	encouraging your children to read.	.....	0	1	2	3	4	5	6				NA	
c.	providing your children's basic needs (food, clothing, shelter, and health care).	.....	0	1	2	3	4	5	6				NA	
d.	praising your children for being good or doing the right thing.	.....	0	1	2	3	4	5	6				NA	
e.	giving your children's mother encouragement and emotional support.	.....	0	1	2	3	4	5	6				NA	
f.	being involved in the daily or regular routine of taking care of your children's basic needs or activities. (feeding, driving them places, etc.).	.....	0	1	2	3	4	5	6				NA	
g.	letting your children know that their mother is an important and special person.	.....	0	1	2	3	4	5	6				NA	
h.	praising your children for something they have done well.	.....	0	1	2	3	4	5	6				NA	
i.	encouraging your children to succeed in school.	.....	0	1	2	3	4	5	6				NA	
j.	being a pal or friend to your children.	.....	0	1	2	3	4	5	6				NA	
k.	accepting responsibility for the financial support of the children you have fathered.	.....	0	1	2	3	4	5	6				NA	
l.	encouraging your children to do their homework.	.....	0	1	2	3	4	5	6				NA	
m.	telling your children that you love them.	.....	0	1	2	3	4	5	6				NA	

- n. knowing where your children go and what they do
with their friends.0 1 2 3 4 5 6 NA
- o. spending time just talking with your children when
they want to talk about something. 0 1 2 3 4 5 6 NA
- p. cooperating with your children's mother in the
rearing of your children. 0 1 2 3 4 5 6 NA
- q. reading to your younger children. 0 1 2 3 4 5 6 NA
- r. teaching your children to follow rules at school. 0 1 2 3 4 5 6 NA
- s. encouraging your children to continue their
schooling beyond high school. 0 1 2 3 4 5 6 NA
- t. disciplining your children. 0 1 2 3 4 5 6 NA
- u. helping your older children with their homework. 0 1 2 3 4 5 6 NA
- v. planning for your children's future (education, training). ...0 1 2 3 4 5 6 NA
- w. encouraging your children to develop their talents
(music, athletics, art, etc.).0 1 2 3 4 5 6 NA
- x. spending time with your children doing things they
like to do.0 1 2 3 4 5 6 NA
- y. encouraging your children to do their chores.0 1 2 3 4 5 6 NA
- z. setting rules and limits for your children's behavior.0 1 2 3 4 5 6 NA

Appendix C. Asian American Multidimensional Acculturation Scale (AAMAS)

Instructions: Use the scale below to answer the following questions. Please check the number that best represents your view on each item. Please note that reference to “Asian” hereafter refers to Asians in America and not Asia.

		Not very well		Somewhat		Very well	
		1	2	3	4	5	6
1.	How well do speak the language of --						
	a. your own Asian culture of origin?	1	2	3	4	5	6
	c. English?	1	2	3	4	5	6
2.	How well do you understand the language of --						
	a. your own Asian culture of origin?	1	2	3	4	5	6
	c. English?	1	2	3	4	5	6
3.	How well do you read and write in the language of --						
	a. your own Asian culture of origin?	1	2	3	4	5	6
	c. English?	1	2	3	4	5	6
4.	How often do you listen to music or look at movies and magazines from						
	a. your own Asian culture of origin?	1	2	3	4	5	6
	c. the White mainstream groups?	1	2	3	4	5	6
5.	How much do you like the food of -						
	a. your own Asian culture of origin?	1	2	3	4	5	6
	c. the White mainstream groups?	1	2	3	4	5	6
6.	How often do you eat the food of -						
	a. your own Asian culture of origin?	1	2	3	4	5	6
	c. the White mainstream groups?	1	2	3	4	5	6
		Not very well		Somewhat		Very well	
		1	2	3	4	5	6
7.	How knowledgeable are you about the history of -						

- | | | | | | | | |
|----|-----------------------------------|---|---|---|---|---|---|
| a. | your own Asian culture of origin? | 1 | 2 | 3 | 4 | 5 | 6 |
| c. | the White mainstream groups? | 1 | 2 | 3 | 4 | 5 | 6 |
8. How knowledgeable are you about the culture and traditions of -
- | | | | | | | | |
|----|-----------------------------------|---|---|---|---|---|---|
| a. | your own Asian culture of origin? | 1 | 2 | 3 | 4 | 5 | 6 |
| c. | the White mainstream groups? | 1 | 2 | 3 | 4 | 5 | 6 |
9. How much do you practice the traditions and keep the holidays of -
- | | | | | | | | |
|----|-----------------------------------|---|---|---|---|---|---|
| a. | your own Asian culture of origin? | 1 | 2 | 3 | 4 | 5 | 6 |
| c. | the White mainstream culture? | 1 | 2 | 3 | 4 | 5 | 6 |
10. How much do you identify with -
- | | | | | | | | |
|----|-----------------------------------|---|---|---|---|---|---|
| a. | your own Asian culture of origin? | 1 | 2 | 3 | 4 | 5 | 6 |
| c. | the White mainstream groups? | 1 | 2 | 3 | 4 | 5 | 6 |
11. How much do you feel you have in common with people from -
- | | | | | | | | |
|----|-----------------------------------|---|---|---|---|---|---|
| a. | your own Asian culture of origin? | 1 | 2 | 3 | 4 | 5 | 6 |
| c. | the White mainstream groups? | 1 | 2 | 3 | 4 | 5 | 6 |
12. How much do you interact and associate with people from -
- | | | | | | | | |
|----|-----------------------------------|---|---|---|---|---|---|
| a. | your own Asian culture of origin? | 1 | 2 | 3 | 4 | 5 | 6 |
| c. | the White mainstream groups? | 1 | 2 | 3 | 4 | 5 | 6 |
13. How much would you like to interact and associate with people from -
- | | | | | | | | |
|----|-----------------------------------|---|---|---|---|---|---|
| a. | your own Asian culture of origin? | 1 | 2 | 3 | 4 | 5 | 6 |
| c. | the White mainstream groups? | 1 | 2 | 3 | 4 | 5 | 6 |

		Not very well		Somewhat		Very well	
		1	2	3	4	5	6
14.	How proud are you to be part of -						
	a. your own Asian culture of origin?	1	2	3	4	5	6
	c. the White mainstream groups?	1	2	3	4	5	6
*15.	How negative do you feel about people from -						
	a. your own Asian culture of origin?	1	2	3	4	5	6
	c. the White mainstream groups?	1	2	3	4	5	6

Appendix D. The Gender-Role Conflict Scale (GRCS)

(O'Neil, Helms, Gable, David, & Wrightsman, 1986)

Instructions: In the space to the left of each sentence below, write the number that most closely represents the degree that you Agree or Disagree with the statement. There is no right or wrong answer to each statement; your own reaction is what is asked for.

Strongly Agree 6	5	4	3	2	Strongly Disagree 1
1. ____					
2. ____					
3. ____					
4. ____					
5. ____					
6. ____					
7. ____					
8. ____					
9. ____					
10. ____					
11. ____					
12. ____					
13. ____					
14. ____					
15. ____					
16. ____					
17. ____					
18. ____					
19. ____					
20. ____					
21. ____					
22. ____					
23. ____					
24. ____					
25. ____					
26. ____					
27. ____					

- 28. ____ I strive to be more successful than others.
- 29. ____ I do not like to show my emotions to other people.
- 30. ____ Telling my partner my feelings about him/her during sex is difficult for me.

- 31. ____ My work or school often disrupts other parts of my life (home, family, health leisure).
- 32. ____ I am often concerned about how others evaluate my performance at work or school.
- 33. ____ Being very personal with other men makes me feel uncomfortable.
- 34. ____ Being smarter or physically stronger than other men is important to me.
- 35. ____ Men who are overly friendly to me make me wonder about their sexual preference (men or women).
- 36. ____ Overwork and stress caused by a need to achieve on the job or in school, affects/hurts my life.
- 37. ____ I like to feel superior to other people.

Appendix E. **Parent Self-Agency Measure (PSAM; Revised – 5-item)**

(Dumka, Stoerzinger, Jackson, & Roosa, 1996)

Please read each statement below, and circle the point on the number line that corresponds to your feelings about parenting your child(ren).

I feel sure of myself as a mother/father	Rarely						Always
	1	2	3	4	5	6	7
 I know I am doing a good job as a mother/father	Rarely						Always
	1	2	3	4	5	6	7
 I know things about being a mother/father that would be helpful to other parents	Rarely						Always
	1	2	3	4	5	6	7
 I can solve most problems between me and my child	Rarely						Always
	1	2	3	4	5	6	7
 When things are going badly between my child and me, I keep trying until things begin to change	Rarely						Always
	1	2	3	4	5	6	7

Appendix F. Solicitation Letter

Dear Potential Participant,

My name is Zuzanna Molenda-Kostanski and I am a doctoral student in the Counseling Psychology Ph.D. program in the Department of Professional Psychology and Family Therapy at Seton Hall University. I am interested in gaining a better understanding of the experiences of Asian American men as fathers by exploring how certain factors, including acculturation, gender-role conflict and parenting self-efficacy may impact fathers' involvement with children. I would like to invite you to participate in my study.

The study consists of a survey that is quick and easy to fill out. You can complete it online at your own convenience, and it may take approximately 15 minutes to complete.

Participation in this study is completely voluntary and anonymous. The survey will not ask you for any identifying information about you and you are free to withdraw at any time. Additionally, any information gathered from the study will be kept on a USB memory key and stored in a locked secure office that will only be accessible to myself and my research advisor, Dr. Laura Palmer.

If you are at least 18 years old, self-identify as Asian American man who is a father of a school-age child and are willing to participate in this study please click on the following link:

https://shucehs.co1.qualtrics.com/SE/?SID=SV_5uJYdeSa6QVoVrn

Your consent to participate in the study is indicated by clicking on the link and completing the survey. The survey will be running between September 2015 and February 2016.

If you have any questions about the study please feel free to contact me or my research advisor using the contact information provided below. This study has been approved by the Seton Hall University Institutional Review Board.

Thank you for your time and consideration of your participation in my study.

Zuzanna Molenda-Kostanski, M.A.
Counseling Psychology PhD Program
Seton Hall University
Zuzanna.molendakostanski@student.shu.edu

Laura Palmer, Ph.D.
Counseling Psychology PhD Program
Seton Hall University
psych@drLaurapalmer.org
(973) 727 5475

Mary F. Ruzicka, Ph.D.
Director of Institutional Review Board
Seton Hall University
Mary.Ruzicka@shu.edu
(973) 313 6314